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Vacation School

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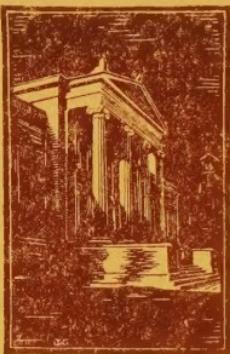
Side lights on the daily vacation Bible



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Side Lights on the Daily Vacation
Bible School

WORKS BY E. C. KNAPP

General Secretary Inland Empire S. S. Association

Side Lights on the Daily Vacation Bible School

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Introduction by F. Marion Lawrence

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Side Lights on the Daily Vacation Bible School

Honesty
By

E. C. KNAPP

General Secretary

Inland Empire Sunday School Association.

Author of "The Community Daily Vacation Bible School," "The Sunday School Between Sundays," etc.



PRESBYTERIAN COLLEGE OF CHRISTIAN EDUCATION

NEW YORK

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PREFACE

VACATION School responsibilities are thrust upon thousands of new workers each summer. They need all the help they can get and they need it from many angles.

This book does not claim to cover the subject of vacation schools. It contains, as the title suggests, "Side Lights" or experiences. It is not supposed to supplant the book "The Community Daily Vacation Bible School." It merely supplements it.

The writer wishes that when he began his vacation school work five years ago, he might have found such a handbook on vacation school experiences. During the past five summers, while he has had the "fun" of conducting fourteen schools, enrolling five thousand boys and girls from five to sixteen years of age, he has found that it is easier to enroll and hold older boys and girls than younger children. That is why he gives special attention in this book to the older pupils.

The vacation school movement is growing by leaps and bounds. It is estimated that in the summer of 1922 there were five thousand schools, enrolling a half million pupils. Soon the enrollment will pass the million mark, because the vacation school is just

as popular in the better resident sections as in the congested sections of larger cities. And it is just as popular in the small town as in the big city.

No one can tell what this movement will bring forth within the next five or ten years. The most optimistic vacation-school leader may be happily surprised a few years hence.

Committees are now at work on new courses. Soon there will be a certain amount of standardization. However, we doubt if the time will ever come when all the schools will be conducted exactly alike.

Some vacation schools are Bible schools. Some are industrial schools. Some are music schools. We, personally, put the Bible first, but all the time we try to keep before us the one great aim—to develop CHRISTIAN CHARACTER.

E. C. K.

SPOKANE, WASH.

Contents

I.	SOME STARTLING FACTS	9
II.	A NEW CHALLENGE	14
III.	DEPENDABLE HELPERS	18
IV.	HOLDING OLDER PUPILS	22
V.	USING THE BIBLE	27
VI.	BIBLE MEMORY WORK	32
VII.	STIMULATING BIBLE QUESTIONS	36
VIII.	BIBLE VS. INDUSTRIAL WORK	41
IX.	VARIOUS BIBLE COURSES	45
X.	HELPS IN MUSIC	50
XI.	A SIMPLE PAGEANT	55
XII.	FREQUENT SURPRISES	61
XIII.	WHAT THE PUPILS SAY	66
XIV.	WHAT PARENTS SAY	72
XV.	DAILY PROGRAM IN DETAIL	77
XVI.	SAMPLE PROGRAM — FIRST DAY	81
XVII.	SAMPLE PROGRAM — SECOND DAY	89

CONTENTS

XVIII. SAMPLE PROGRAM — THIRD DAY	97
XIX. SAMPLE PROGRAM — FOURTH DAY	103
XX. SAMPLE PROGRAM — FIFTH DAY	109
XXI. THE PLACE OF MEETING	116
XXII. FOLLOW-UP WORK	120
XXIII. BIBLIOGRAPHY	124

I

SOME STARTLING FACTS

THE word "complacency" has found a quiet resting place in the vocabulary of too many church and Sunday-school workers to-day. It is refreshing, though painful, to face some startling facts recently presented by Prof. W. S. Athearn.

In the report of the Committee on Education as prepared for the International Sunday School Convention, recently held in Kansas City, we find the following:

"There are millions of American children and youth unreached by the educational program of the church.

"There are over twenty-seven million American children and youth, nominally Protestant, under twenty-five years of age, who are not enrolled in any Sunday School and who receive no formal or systematic religious instruction.

"There are eight million American children, nominally Protestant, under ten years of age who are growing up in non-church homes.

"The Jewish churches provide three hundred and thirty-five hours of instruction annually in their week-day and Sunday schools.

"The Catholic churches provide two hundred

10 DAILY VACATION BIBLE SCHOOL

hours of religious instruction in their parochial and Sunday schools.

"The Protestant churches provide twenty-six hours of instruction annually in their Sunday schools.

"To this statement must be added the painful fact that the pupils enrolled in Protestant Sunday Schools are absent from half of the Sunday School sessions.

"It is clear from these statements that two-thirds of the Protestant children and youth of America are untouched by the educational program of any church and the one-third that are reached receive only an average of thirteen hours of religious instruction annually."

What About It?

What are we going to do about it? There are at least three avenues open. We can have a longer Sunday-school session—perhaps two hours on Sunday. We can have week-day religious instruction or we can have more daily vacation Bible schools. Some are working on the longer session. They say that since the church is heated on Sunday, why not use it for two hours for Sunday-school work instead of one hour. That means that in most cases the pupils should come at 9 A. M. Many of the pupils are willing. The handicap is the teacher and the parent.

Some say that the solution is the week-day church school. Perhaps it is. However, it has its handicaps. During the school year the pupils are loaded with week-day work. Unless the school board will dismiss school or dismiss pupils early in the after-

noon, there is difficulty in securing regular and punctual attendance. Then there is the problem of a comfortable place to meet when the weather is cold.

Vacation School Best Opportunity

There are some who say that for the money invested the daily vacation Bible school offers the best opportunity. It is not necessary to heat a church in June, July and August. The pupils are free—usually too free. They are so idle that many get into mischief. Moreover, there are school teachers, ministers, parents and other workers who can plan their work so as to give three or four weeks to a vacation school when they could not regularly assist in a week-day church school during the winter.

Those startling facts make us humble. They compel us to admit that we are but touching with our finger-tips the big problem of religious education. However, there is the hopeful side. Vacation schools have been increasing by the thousand. Some say the movement is growing too fast. To such we would say, "Do not hold back the movement, but hurry up and catch up with it."

A Rapid Growth

We thought it remarkable when about one thousand five hundred vacation schools were held in the summer of 1920. It was more remarkable when about two thousand five hundred were held in 1921, but look at this! The number of schools held in 1922, according to an estimate made by the Daily Vacation Bible School Association in New York, is five thousand schools, fifty thousand teachers and

12 DAILY VACATION BIBLE SCHOOL

five hundred thousand pupils. However, that is nothing compared with the reports we shall receive for 1923 and 1924. The enrollment this summer may pass the million mark.

The growth is rapid for several reasons. In the first place the city federations are pushing the work in our large cities. Chicago alone had two hundred schools in the summer of 1922. In the second place the vacation school is conducted not merely in the congested parts of our big cities, but is thriving in the best residential sections, among the best families. In the third place—and perhaps here is its greatest increase—small towns and villages—East and West—have found the vacation school a wonderful blessing.

The Community School

It is the small community school in which we are especially interested. Sometimes in western towns a vacation school is conducted by a Sunday School when there is no church organization. In some towns there are several small churches each without a pastor. It is through the untiring efforts of some devoted man or woman that the boys and girls are brought together for two or three weeks in the hot summer and the instruction given is equal to that given in the Sunday School during the entire year.

There are some vacation school leaders who say that no vacation school should be held unless the pastor and his board finance it and direct it. If that plan were followed, there would be hundreds of places where no vacation school would be held. If there are millions of young people who are receiv-

ing no religious instruction, and if there are eight millions of children growing up in non-church homes, let us give all the help possible to any community, anywhere, that wishes a vacation school. Perhaps the school cannot be conducted for five or six weeks. Better to have a vacation school for only two weeks than to have none at all.

II

A NEW CHALLENGE

AT present there is no effective common clearing house for the daily vacation Bible school. The International Association of Daily Vacation Bible Schools, with headquarters in New York, is doing some work of this character, but it is confined largely to the East.

Two or three of the denominations, especially the Baptist and Presbyterian, have conducted schools for a number of years and have published a variety of material but it is largely denominational. The Methodists have not conducted so many schools, but the Abingdon Press is apparently setting the pace in putting out new text-books. Several other denominations have recently published several books.

With the growth of Federated and Community churches in the West and Middle West, and with the increase in community vacation schools, there is a call for a clearing house on method, on management and on text-books. The vacation school movement in regard to text-books is about the same as the Teacher Training work was a few years ago before the Committee on Education did its work.

We hope that the Committee on Education of the International Sunday School Council of Religious Education can soon make a report which will help

clear the air. Perhaps this will be done in 1923 or 1924.

A Fourfold Emphasis

Dr. Betts in his book on "The New Program of Religious Education" (Abingdon Press), says (p. 95), "Certain general principles, which grow out of the needs of the child himself, are clear with reference to the program of the vacation school. First, this is a vacation school and must therefore be somewhat different from the regular school of the work-time year. Second, the fourfold nature of the child must be ministered to: (1) the physical, in its health, cleanliness, purity and general well-being; (2) the mental, in its requirement for interesting fact, discovery, thought, learning; (3) the social, with its comradeship, service, recreation, fun; (4) the spiritual, with its growth in religious knowledge and understanding, its training in worship, its carrying instruction over into character through expressional activities and practical projects of helpfulness and co-operation. All four of these needs should be represented in the curriculum of the vacation church school."

He also adds, "An important part of the modern plan of religious education will therefore be to organize and conduct an effective church vacation school. This may be done by individual churches, but probably best by federated or community effort where conditions will permit."

Some of our denominational leaders may not agree with Dr. Betts when he says, "probably best by federated or community effort," but there are many

16 DAILY VACATION BIBLE SCHOOL

religious leaders in our smaller communities who will.

An Example of Co-operation

Last May when we were conducting a conference on the daily vacation Bible school a minister said, "Our ministers had a meeting last week and decided to put on a community vacation school. Can you meet with our workers, address a union meeting on Sunday night and help start the school on Monday morning?" We consented to assist, and this is what we found. The town had a population of about one thousand two hundred. It had the following churches: Baptist, Brethren, Christian, Congregational, Church of Brethren, Episcopal, Free Methodist, Methodist Episcopal and Presbyterian. There were two or three other religious faiths but they had no church buildings. A community school was organized. We used four churches. The Kindergarten had one, the Primary another, the Junior the third and the Intermediates the fourth church.

Suppose that someone had insisted that each church have its own vacation school. That would have meant nine schools in session at once in a town of one thousand two hundred. How could nine schools in so small a place secure enough helpers? The community school was a great success, partly because some school teachers overlooked denominational lines and rendered fine service for the sake of the children.

Our Own Experience

Five years ago, when we began to conduct our vacation schools in the State of Washington, we

found few text-books to help us in our daily sessions. It is much different to-day. Each season each publishing house adds to its list, and the time will soon come when the vacation school will have as much help as the Sunday School now has.

During the past summer we tried to follow the fourfold emphasis, given above by Dr. Betts. Our three big schools enrolled nearly one thousand five hundred, more than one thousand two hundred of them being Juniors and Intermediates. We found that the physical, mental, social and spiritual blend very well in a three-hour morning session. We also found that instead of industrial work, there were types of expressional work such as making picture books for hospitals, sending Bible pictures to foreign lands, and furnishing books and Testaments to parental schools which gripped the boys and girls, young and old.

Moving Forward

Even though there is no common program for vacation school work, it is encouraging to note that many leaders, each in his own way, are going forward, working out plans which have been tested in the school of experience. This is much better than to say, "We didn't know exactly what to do, so we did nothing." Some of the suggestions in the following chapters may help some of our new leaders.

III

DEPENDABLE HELPERS

OUR vacation school was shot to pieces today." So said a vacation school leader when we asked her one afternoon how her school was that morning.

She then proceeded to give the reason. Certain helpers who had promised to tell stories did not appear. Some who had promised to give assistance along other lines telephoned that they could not come because some company had just arrived. Not all of those who had planned to help with handwork were present. The pupils were disappointed and the leader was discouraged.

Upon closer investigation we found that several of these helpers had been lined up to assist, not because they were especially interested in the vacation school, but because they had been entreated to help out.

This brings us to an important point. The best service is rendered by those who believe in the school, who prepare for it and who make up their minds that they will stay by it. Three or four dependable helpers are much better than a dozen who help out when they feel like it. School teachers and ex-teachers make good helpers because they know the importance of being regular and punctual. They also have had the training and the experience. Col-

lege students and college graduates are also good helpers when they realize the importance of being dependable.

Other Helpers Good

But not every community can secure a staff of public school teachers and college students. What then can be done? There are, in every community, mothers who are deeply interested in the religious training of children. We have found that some of them make good workers. There are ministers and Sunday-school workers who have learned the importance of being punctual and regular. They may not give full time, but frequently they can give an hour a day or certain days during the week. There are Primary and Junior superintendents and teachers who by experience are trained to lead. Then there are some ambitious, faithful high-school students who are willing to assist, providing we give them instruction in advance.

Preliminary Training or Reading

Vacation school institutes are now held in many cities in the early spring for the purpose of giving special training to those who are to conduct vacation schools and to those who are to assist. It will pay a church or a community to raise the money to send one or more workers to these training schools.

Then there are many books. Some on story telling. Some on Bible work. Others on music, recreation, dramatization, etc. It is not too much to ask vacation school workers to spend six weeks to two months in reading books preceding the opening of

20 DAILY VACATION BIBLE SCHOOL

the school. The church should provide the books free. In one town where they had a community vacation school, a fund was raised with which to purchase a dozen or more books to be added to the public library. In this way the books can be used each year and during the year.

Experience of One Leader

A vacation school leader who had conducted denominational and community vacation schools for four summers writes us in answer to our question as to difficulties encountered during 1922, "One of our chief difficulties has been to get a suitable teaching staff lined up far enough in advance to have them thoroughly acquainted with the work so they could do real team work. This year only one of the teachers of last year was available. It seems to me there ought to be a training class for teachers early in the spring. The teachers should have sufficient time following the training class to become thoroughly acquainted with their work. We have also found it difficult to get those qualified to lead in worth-while handcraft."

Real Team Work

Not only is it necessary for a person to believe thoroughly in the school and to have special training for his particular part, but he must learn to do real team work. A daily schedule can easily be spoiled when the one who is assigned a particular part does not realize fully what precedes and what follows. This is one of the main reasons why experienced school teachers make better vacation school leaders.

Do the Best You Can

There are some towns where there are many idle boys and girls who have never had the privilege of going to a vacation school. When the pastor or superintendent considers the advisability of having such a school and looks about for trained leadership, he discovers that the public school teachers have gone away, the mothers are busy with the home duties, and the only person to conduct the school or take the lead is that pastor or superintendent.

Perhaps this experience will help you. A Baptist minister writes, "Neither I nor any of my helpers had ever attended a daily vacation Bible school session. We saw the need and we decided to put on a two weeks' school. Our attendance grew from thirty-nine to one hundred and seventeen. I consider those two weeks the most profitable of my six-year pastorate in that church. We had no craft work, and I doubt if I would put it in even if we have a four weeks' school. Lack of time was our crying, outstanding difficulty. It was our aim to feature Bible work, and I think we shall continue to do the same next year. Our program was—9 A. M.—Roll call, songs and devotional service. 9:30—Bible characters. 10:00—Recreation. 10:15—Story telling and retelling. 11:00—Bible drill, verse finding, dramatization. 11:30—Closing service."

IV

HOLDING OLDER PUPILS

A WORKER asks, "In your vacation school have you found it as easy to interest and to hold the boys and girls from nine to fourteen years of age as those under nine?"

Our answer is, "Yes, we find it easier." But we can give a better answer if we give a little experience.

When we held our first school five years ago we asked only those from eight to thirteen years of age to attend. We believed that if we were to make a choice, it was far more necessary to give instruction to those over eight or nine years of age than to those younger. We therefore planned a program in music, story telling, Bible work, memory work, dramatization, pageantry, verse finding and recreation which would appeal especially to the older group. This may be one reason why we have had so large a following of older pupils.

The second year we announced that the ages would be from seven to fourteen. This was done not because the seven-year-olds asked to come, but because the thirteen-year-olds of the preceding year wanted to return.

Age Limit Now Five to Sixteen

The third year we extended the limit so it would include those from six to fifteen. This was done

because those fourteen years of age wanted to return. The fourth year we decided to have the limit from five to sixteen, and it has worked out very well.

Some say that no one more than fourteen years of age should be enrolled in a vacation school. We do not agree with this. We have as good order and as much response from those fifteen and sixteen years of age as we do from those younger.

One reason, perhaps, why our fifteen and sixteen year olds are so responsive is because many of them started in our school four and five years ago, and they have become accustomed to our way of doing things. It is a tribute to a vacation school when boys and girls will stay by the work for four or five years even though they are fifteen and sixteen years of age.

Why They Do It

There are several reasons why we hold the older pupils. In the first place we have a high grade of music. Our leader of music is a university graduate who has had much experience with Junior Choirs and with boys' and girls' work. This holds that musical group who are so devoted to their art that they come to the school regardless of age or hot weather. In the second place we make our work hard. We tell them at the start that only those who mean business are wanted in the school. We want no lazy boys and girls. This usually draws into our school the more ambitious ones. Some of them come from the country four and five miles away. Sometimes they walk both ways—when they cannot use

24 DAILY VACATION BIBLE SCHOOL

the Ford. In the third place we put our older boys and girls to work. They are assistants in several ways. Some of them are assigned to the Kindergarten and Primary classes for part of the morning. Some of them help with the registration. Some render fine service with the games and recreation period. Some of them become the leaders in the various choirs. The older girls are especially interested in the older girls' chorus, which usually takes the major part of the pageant.

We find that many of these older boys and girls become active Sunday-school leaders—with the music or in the Primary Department or in the choir.

Bible Work Most Desired

While there are many attractive features in a vacation school which appeal to older boys and girls, and while the music and the opportunity to serve in various ways have held many, we believe that the chief reason we hold so many of the sturdy older pupils is because they feel the need of more Bible knowledge and they think that our schools give this. In another part of this book is a chapter on "Stimulating Bible Questions," and in it are some allusions to Tennyson. This type of work makes a strong appeal to ambitious high-school students—and fortunately for us we seem to draw only those who have ambition. Perhaps if they were lazy they would want to sleep late or lie around in the hammock. The very fact that on a hot day in July they will plan to arrive, not at 9 A. M. but by 8 and 8:30 A. M., is proof that they come for business.

Try This Test

Some day when you find a large number of High-school students in the vacation school, you may wonder if your regular program is going to hold them. This is the time to get them to look forward to the harder things ahead. You may say, "I want to tell the High-school students something," and you may think you are overlooking the younger ones, but as a rule the Grade School boys and girls are much interested in what you are to tell the older ones. This is one way of exciting curiosity.

But suppose you try this plan. Say to them something like this: "I am glad we have so many High-school students here to-day. We plan to give you some hard work in a few days. We may give you the same test which a president of a university gave to some freshmen. He wrote on the blackboard some quotations from Tennyson. All of these quotations contained references or allusions to the Bible. The thirty-four freshmen were to write their answers. Among the references were—'Pharaoh's darkness,' 'Jonah's gourd,' 'Peter's rock,' 'Peter's sheet,' 'Joshua's moon,' 'Jacob's ladder,' 'vacant tomb' and 'Lot's wife.' They were asked to explain the setting. Do you think that the entire thirty-four did it? Do you think that you could do it to-day if we gave you pencil and paper? Here are some of the results. There were twenty-six of the thirty-four who were ignorant of 'Joshua's moon,' eighteen who did not know the meaning of 'Pharaoh's darkness,' twenty-eight who knew nothing about 'Jonah's gourd,' while twenty-seven had never heard of

'Peter's sheet' and twenty-seven did not know about 'Peter's rock.' Some day we shall go over these quotations and we'll see how many of you can answer them."

Another Good Test

On another occasion a professor in a university put a few simple Bible questions to college students. Among the questions were: "What is the Pentateuch?" "Does the Book of Jude belong to the Old or New Testament?" "Give one of the Beatitudes," and "Name three Prophets."

Among the answers were: "The three Prophets were Matthew, Luke and John." "The four Gospels are the Pentateuch." Among the Beatitudes given were, "Blessed are the lawgivers" and "Blessed are the hungry, for they shall be fed."

Those who wish additional illustrations like the above can find them in the book, "The Front Line of the Sunday School Movement," by Peloubet (W. A. Wilde Co., Boston).

V

USING THE BIBLE

TO what extent do the boys and girls in your vacation schools use their Bibles each day?"

This question is often asked. We frequently reply that almost every day our Juniors and Intermediates use their Bibles or Testaments at least one hour in the school, and we have known of instances where another hour was given to the Bible in the afternoon after the pupils had gone home.

Instead of saying, "Now sit up and listen for I am going to tell you a Bible story," we prefer to say, "We'll now get our Bibles and use them for a little while." One day some visitors thought we had used our Bibles for only a half hour. As a matter of fact we had used them for more than an hour, and the boys and girls were not at all tired. They called for more Bible drills and verse finding.

What We Did

As an example of what we do when we want the boys and girls to become more familiar with their Bible, we shall give the outline as followed one morning. After the boys and girls had marched around (with music) and had taken their Bibles, we asked them to turn to a certain passage to be read as a Scripture lesson. We asked them to stand as soon as they had found the place. Soon all were

28 DAILY VACATION BIBLE SCHOOL

standing. We had them read the passage while standing because, as a rule, they are seated too much of the time. After they had read the verses in unison, we asked that it be read alternately, the boys the first verse and the girls the second. This caused variety, induced them to read more heartily and helped some of them to memorize some of the words. We then asked them to be seated.

Next we discussed a Bible character. We told them not to open their Bibles until several questions had been asked concerning the character. Some of the pupils who were well instructed in the Bible seemed ready to answer most of the questions. Others seemed to know none of them. We then gave several references and asked the pupils to stand as soon as the reference was found. When a number were standing, we read the verse in unison.

A little later we asked them to close their Bibles. The leader then said, "I am now going to give you seven facts about this character. When I finish, I'll call for volunteers to come to the platform and retell the seven facts in the same order in which I have given them." All the boys and girls were now very much alert. It was not necessary to ask them to pay attention. Each one vied with the others to see if he could give the seven facts quickly and correctly. When this kind of work is done, it does not take long for a half hour to slip away.

Some Bible Questions

We then passed around the cards having twenty Bible questions upon them. We used our Bibles as

we found the answers. We asked additional questions bearing upon the general question. Sometimes it was necessary for them to look up the same verse two or three times before they gave all the correct answers. After the answer had been given and the Bible had been closed, we would sometimes say, "And how do you spell that name?" Again they would go back to the same reference.

It is a good thing for a leader to make out a list of Bible names which are frequently misspelled, perhaps as follows: Apollos, Acts 18:25; Belshazzar, Dan. 5:1; Cleopas, Luke 24:18; Didymus, John 11:16; Euphrates, Gen. 2:14; Felix, Acts 23:24, etc., etc. As you pronounce the name, give the reference and ask the pupils to stand as soon as they find the place.

Dramatization

When we dramatize Bible stories we find it helpful to have all the pupils turn to the story and read it in unison or responsively. Sometimes we read it two and three times as we try to get the meaning and as we try to select the characters. Sometimes the Bible story stands out anew as the boys and girls seek to read between the lines. How much better this plan is than to say, "Get quiet and stay quiet while we try to select the characters for this dramatization."

The Bible Dictionary

In our schools we do not keep the boys and girls outside of the building until 9 A. M. We prefer to let them come in at 8:30 or 8:45 or even at 8:15. Usually they spend those extra minutes in finding

Bible verses, in looking up Bible questions, in memorizing Bible verses or in looking up characters in a Bible Dictionary or Bible Encyclopedia. We have found it desirable to have several story books and reference books on hand so the more ambitious can search for more truth. Telling is not teaching. Teaching is causing others to know. Is there any better way to cause them to know than to create a desire on their part to go to the books and learn the fact for themselves? When a Bible Dictionary is available a teacher can say, "In preparing for our pageant we would like to know how shepherds in Palestine were dressed. Who will look this up for to-morrow?" Several will volunteer. Sometimes they go to the public library and get much information for the benefit of the vacation school.

Bible Manners and Customs

We find that Juniors and Intermediates are much interested in the customs of the people of the Holy Land. Among the books on the reference table should be "Bible Manners and Customs," by Mackie (Revell & Co., one dollar). This book has many illustrations. It also has a fine index of subjects. When discussing the shepherd and shepherd life, if the leader asks, "What is the difference between the shepherd's rod and staff?" the boys and girls volunteer various opinions. The leader can then say, "On page ninety in that book on Bible Customs you will find a picture of the shepherd's rod and staff. Take a look at it during the intermission." Needless to say the book is much in demand during the intermission.

Verse Finding

There are two more methods of using the Bible which we like very much. One is the use of the Bible in connection with memory work. We discuss this in the next chapter. The other is the verse-finding contest which we discussed at length in "The Community Daily Vacation Bible School." We usually put the verse finding last because it closes the period in a more enthusiastic way. We find that the attendance can be kept on the increase when it is necessary to say, "Now it is nearly time to close. We can have no more verses to-day, but to-morrow we'll have another big contest." One secret of building up a big school is to give them at the close of the morning session the things they want most of all. This sends them home in an enthusiastic frame of mind.

VI

BIBLE MEMORY WORK

THE Juniors are the backbone of the average daily vacation Bible school, if the school is well conducted. Occasionally one finds a Primary department which outnumbers the Junior department in a vacation school, but if the right kind of work is done, the Juniors should be present in large numbers. The Junior age is the memory age and they love to memorize Bible verses. Sometimes they get tired of the catechism, especially when they get too much of it but we have never seen them dislike Bible verses.

One mother said that if a vacation school had three features and three only, viz., music, memory work and story telling, she would consider it well worth while. Note that all three can be and are largely Bible. We wonder which of the three she would put first. Stories, well told, will never be forgotten. Music will be a joy and help forever. Bible verses, learned in boyhood and girlhood, will comfort men and women in middle life and in old age.

Some vacation schools learn a verse a day. We do not think that is enough. Many of our Juniors and Intermediates like to learn five or more verses per day.

One Workable Plan

In another part of this book we suggest some memory verses in connection with the sample programs. That is a good plan. But here is another one which permits the use of the Bible or Testament. While the Bibles are still in the hands of the pupils, we say, "Now for something different. Close your Bibles. Listen for the reference. As soon as you find it, do not start to read it but stand up and in silence *memorize the verse*. As soon as you can give the verse from memory, word for word, come to the platform."

This is a great challenge. It requires concentration. It becomes a game. We watch to see who comes first, then second, third, etc. Soon a dozen or more are on the platform. We then ask them to lead the school in saying the verse. If others have said it, word for word, they are asked to join those who went to the platform first. Frequently we call attention to the fact that the boys outnumber the girls or the girls outnumber the boys. This is work in one sense, but in reality it is play. We like to make all of our work seem like play.

Another plan is to use memory cards. The Sunday School Office, Peyton Building, Spokane, Wash., has prepared six memory cards, each one containing ten verses (forty cents per hundred cards). The verses on five of these cards are given in connection with the five sample programs. We give one of them here because we wish to comment upon it.

34 DAILY VACATION BIBLE SCHOOL

Unison or Memory Verses (No. 6)

Romans 3:10—There is none righteous, no, not one.

Romans 3:23—All have sinned and come short of the glory of God.

Isaiah 53:6—All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

John 3:16—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Mark 8:36—For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

Matthew 10:32—Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

I John 1:9—If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Isaiah 1:18—Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Psalms 51:10—Create in me a clean heart, O God; and renew a right spirit within me.

Psalms 19:14—Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Some Observations

The above verses would not be out of place in a Sunday School Decision Day Service. We find that when vacation school members have learned such

verses, it is much easier to have definite decision for Christ urged. We have never pressed the matter, but we have had in our vacation schools a number of pupils who have naturally and readily decided definitely for Christ. We say that Bible study is the heart of the vacation school. Bible study is only a means to an end. The four steps which vacation school and Sunday-school leaders should keep before them are Bible study, conversion or confession, training and service. The right kind of work done in our vacation schools would mean a great ingathering.

The heading above is "Unison or Memory Verses." We like the plan of using these verses as "unison" verses for a day or two until most of the pupils have learned them. The advantage of having these verses printed upon cards is that the pupils can take them home and memorize them in the afternoon or evening. And there are many who really want to do this. When they have learned the ten verses on card No. 1, they ask for card No. 2. When they have learned the six cards, they have memorized sixty verses. How many Sunday-school members to-day can give sixty verses? We might also ask how many Sunday-school teachers can give from memory, perfectly, sixty short Bible verses.

Of course the pupils will learn the Ten Commandments, the Beatitudes, the Twenty-third Psalm, the First Psalm, the Thirteenth chapter of First Corinthians, etc., but we are suggesting sixty verses in addition to some of the stated passages. The memory work in a vacation school should supplement not supplant the memory work done in the Sunday School.

VII

STIMULATING BIBLE QUESTIONS

HOW do you interest a large vacation school in Bible study when part of the school is well instructed in the Bible and part is not?"

This question was asked by a worker who was having great difficulty with the regular Bible course. When she began to tell about a certain Bible character, some one in the school would say, "I know all about him. Our Sunday-school teacher told us that."

If we ignore those who are well instructed, we may soon lose them. If we try to divide the school into numerous classes as we do on Sunday, we find difficulty in securing enough teachers.

It may not be the best plan in the average vacation school to use stimulating Bible questions as we use them, but we can testify that this plan has worked wonders. Not only does it keep up the interest day by day of all kinds of boys and girls, but it sends them home with a determination to use their Bibles. Moreover, they get their parents to spend much time searching their Bibles also. In the vacation school we do not assign regular home work as is done in the public school, but we get many of the boys and girls to put much time in their outside Bible work not because we ask them to do it, but because we make them want to do it.

A Sample Set of Questions

Take as an illustration the following: The answer is five thousand eight hundred and eighty-eight, can you get it? To the age of Methuselah (Gen. 5:27), add the number of men in Gideon's band (Judges 7:8), add the number of foxes Samson sent into the fields of the Philistines (Judges 15:4), add the number of years Israel was in Egypt (Ex. 12:40), add the number of years Israel was in captivity (Jer. 25:12), add the number of pieces of silver Joseph's brothers received when he was sold into Egypt (Gen. 37:28), add the number of pieces of silver Judas received for betraying Christ (Matt. 26:15), add the number of times Christ said a person should be forgiven (Matt. 18:22), add the number of fishes in the miraculous draft (John 21:11), add the number of times the Israelites marched around Jericho (Josh. 6:3, 4), add the number of men who went to seek Elijah (II Kings 2:17), add the number of men who were sent to take Jeremiah (Jer. 38:10), add the number of men who bound Samson (Judges 15:11), add the age of David when he began to reign (II Sam. 5:4), add the number of men cast into the fiery furnace (Dan. 3:20).

There are several ways in which this can be used. One is to ask them to use their Bibles in the vacation school and find the answers as some one writes down the figures. A better way is to give each pupil a card containing the problem and ask that the answers be looked up for the following day. (The Sunday School Office, Peyton Building, Spokane, Wash., sells these cards at forty cents per hundred.) When the Bibles are searched in the homes, the

parents naturally become interested in what their children are doing.

Tennyson's Allusions

The High School boys and girls who attend our vacation schools feel that they are receiving a benefit which will help them in their High-school work. Some day we say to the school, "How many High-school students are there in the room? How many of you have studied Tennyson? Do you recall any allusion to the Bible made by Tennyson in any of his poems? We are going to give you a card which has twenty-two allusions. To-morrow we'll ask you to tell us the setting for each allusion." We then pass out cards containing the following:

- 1—"Pharaoh's darkness" (Ex. 10:21).
- 2—"Huge Ammonites" (Num. 21:24).
- 3—"The scarlet thread" (Joshua 2:18).
- 4—"A new-world Babel" (Gen. 11:9).
- 5—"A Jonah's gourd" (Jonah 4:6).
- 6—"A cymball'd Miriam" (Ex. 15:20).
- 7—"A still small voice" (I Kings 19:12).
- 8—"Stiff as Lot's wife" (Gen. 19:26).
- 9—"As Goliath came of yore" (I Sam. 17:41).
- 10—"Am I his keeper?" (Gen. 4:9).
- 11—"A crueller mark than Cain's" (Gen. 4:15).
- 12—"Grapes of Eshcol hugeness" (Num. 13:23).
- 13—"Will hang as high as Haman" (Esther 7:9).
- 14—"Manna on my wilderness" (Ex. 16:15).
- 15—"Strike the hard, hard rock" (Num. 20:11).
- 16—"Common clay from common earth" (Gen. 2:7).
- 17—"Angels rising and descending" (Gen. 28:12).
- 18—"Wrote 'Mene Mene'" (Dan. 5:25).
- 19—Joshua's moon in Ajalon" (Josh. 10:12).
- 20—"Come cry aloud—

he sleeps" (I Kings 18:27). 21—"As rough as Esau's hand" (Gen. 27:23). 22—"When we made bricks in Egypt" (Ex. 1:14).

In a few days we give them cards containing New Testament allusions as follows:

- 1—"Arimathaeian Joseph" (Mark 15:43).
- 2—"Still choose Barabbas" (Matt. 27:21).
- 3—"With costly spikenard" (John 12:3).
- 4—"The church on Peter's rock" (Matt. 16:18).
- 5—"Denied his Master thrice" (Matt. 26:75).
- 6—"A fast of forty days" (Matt. 4:2).
- 7—"Leave all and follow me" (Luke 18:22).
- 8—"Cries come up hither" (Rev. 4:1).
- 9—"Who brought his talent back" (Matt. 25:25).
- 10—"The thorns that girt Thy brow" (Matt. 27:29).
- 11—"Bring back this lamb into thy fold" (Luke 15:4).
- 12—"Should smite him on the cheek" (Luke 6:29).
- 13—"O soul make merry and carouse" (Luke 12:19).
- 14—"Howling in outer darkness" (Matt. 8:12).
- 15—"Cast all your cares on God" (I Peter 5:7).
- 16—"The anchor holds" (Heb. 6:19).
- 17—"A wolf within the fold" (Acts 20:29).
- 18—"Like those who cried Diana great" (Acts 19:34).
- 19—"When Lazarus left his charnel cave" (John 11:44).
- 20—"Turn the world upside down" (Acts 17:6).
- 21—"A whole Peter's sheet" (Acts 10:11).
- 22—"Absolve the left-hand thief and damn the right" (Luke 23:43).

Five More Sets

In another part of this book will be found five more sets in the five sample programs. Each program contains twenty Bible questions. An idea of

40 DAILY VACATION BIBLE SCHOOL

the large amount of Bible facts gleaned in a most interesting way is given when we realize that within a week the boys and girls have the opportunity of looking up one hundred references and learning or verifying one hundred facts. In the chapter on "What Parents Say" one mother says that her boy learned more Bible in the three weeks' vacation school than he had during his Sunday-school career.

The surprise element always interests boys and girls. A good question to ask them is, "Why might we call some vacation-school boys and girls Bereans?" For the answer see Acts 17:10, 11. (They received the word with all readiness of mind, and *searched the Scriptures daily*, whether those things were so.)

VIII

BIBLE vs. INDUSTRIAL WORK

A RELIGIOUS publication in an eastern city, in reviewing the book, "The Community Daily Vacation Bible School," said in part—

"It is encouraging, refreshing, and edifying to see the wealth of literature the Daily Vacation Bible School movement is forcing out. While a number of good books have been published, there is none better than this book of Mr. Knapp's just off the press, and seemingly few as good. It not only strikes right at the purpose of the school, which is to teach the Bible, but it makes all the activities of the school head up in teaching Bible truth. Mr. Knapp makes a strong plea for these schools to be held in the better residential districts, as well as among the poorer ones. Have you stopped to think that the regular Sunday School provides only fifty-two hours a year for Bible study services, and less than half of that for real class work? Put alongside of that statement this one: A summer week-day Bible school of four weeks—twenty days—only, from nine to twelve o'clock gives sixty hours of work, with nearly every minute in class work."

We give the above, not because it refers to the author, but because it stresses the Bible. Notice this sentence: "It not only strikes right at the purpose

of the school, which is to *teach the Bible*, but it makes all the activities of the school head up in teaching *Bible truth.*"

Some vacation schools are not *Bible* schools, but *industrial* schools. In the crowded sections of our big cities industrial activities may be a necessity to draw boys and girls to a vacation school. And there are communities where the public school has not yet begun to do much manual work.

However, in the average community, especially in the middle west and far west, we believe that *Bible* work, not industrial work, is what both parents and pupils want the vacation school to teach. It will be interesting to watch the trend within the next three or four years and see to what extent *Bible* work supplants industrial work in the vacation schools which are not held in the slum sections of our big cities.

What Professor Betts Says

In his book on "The New Program of Religious Education," Dr. Betts says (page 94): "As in the case of all new movements, there has been evidence of some lack of definiteness of aim and of method in connection with many of the church vacation schools. Some have attempted to do little except to bring the children in from the streets and amuse them for an hour or two in a good environment. Others of the schools have undertaken to base their program *largely upon craft work of various sorts*. Still others have worked out a better balanced program and use a reasonable portion of the time for serious and definite religious instruction, while at the

same time remembering to provide sufficient recreation and fun to attract this side of the child's nature."

We are glad that early in the development of vacation schools Dr. Betts has made that statement. It shows that at present we have found no one correct way to run a vacation school. And we doubt if a time will ever come when all schools will be conducted in the same manner. Each school should be adapted to its community, to its leadership and to its equipment. In one of our schools which we recently conducted, the church was well equipped for wood work and a limited number of boys enjoyed the work. But in most of our schools we have put the Bible first and foremost because we were conducting a Daily Vacation *Bible School*. Moreover, in our large schools we did not have the helpers or the equipment to do much industrial work. Another objection to much hand work is the expense of the materials.

Various Activities

We realize that by the word "handwork" we are covering many lines of activities. It is impossible to conduct a single session without some kind of expressional work. Verse finding is one kind of activity. Dramatization and pageantry are others. Map tracing and map drawing are part of the Bible work. Written work, note-book work, pasting and cutting are other forms. But when we speak of industrial activities we think of making hammocks, baskets, toys, etc., etc. When a vacation school is in session two or three hours per day, instead of five

44 DAILY VACATION BIBLE SCHOOL

or six hours, as is the case with the public school, and since we have music, memory work, story telling, verse finding, dramatization, pageantry, health and habit talks, etc., have we the time to pay much attention to the industrial work? There are many who will disagree with the writer, but personally we feel that in the fourteen schools which we have conducted during the past five summers, when more than five thousand boys and girls were enrolled, we had plenty to do and we kept up the interest each day without conducting an industrial school.

IX

VARIOUS BIBLE COURSES

WE are to hold a Daily Vacation Bible School this summer, and we want to know about the different Bible courses."

We received many letters in the spring asking the above question. We did the best we could to tell them about the courses which we had examined or used, but we wish that soon—very soon—we might have more. However, it is only within the past few years that the publishing houses have been giving special attention to this. Within the next two or three years we expect to see the market almost flooded with all kinds of courses for both the vacation and the week-day school.

In the conference on daily vacation Bible schools, held in Kansas City in connection with the International Sunday School Convention, Rev. Charles Peters spoke on "The Material for Bible Work." In closing he said, "From this brief survey of the Biblical lesson material for use at the present time in the church vacation school, we are convinced that scarcely has there been a beginning made in producing adequate material for a constructive program to meet the vital needs of boys and girls for their long summer vacation school period. We believe that because of this dearth of material and the consciousness that strictly psychological methods should be

pursued in building up the character of boys and girls, much more material for the summer schools will be prepared presently by the various denominations, or by interdenominational efforts."

Three Different Methods

In that same conference in Kansas City, Mr. Peters said that as he examined the various Biblical material he found that there were three different methods used in its presentation.

1—There was the direct presentation method, in which "a passage of Scripture is chosen as a memory text and the definite phase of life set forth by this same passage of Scripture is designated the subject of the lesson." The greater portion of the material examined followed that method, among them being that of the Baptists, the Presbyterians and the International Association of Daily Vacation Bible Schools.

2—There was the systematic presentation method, in which "courses in the Bible have been prepared for boys and girls in the form of character studies, Bible geography, origin of the Bible," etc. The Abingdon Press and the Westminster Press have some books illustrating this method.

3—There was the indirect method, in which "the writers are primarily concerned about making proper contacts with the child through various problems in conduct." The Abingdon Press and the Pilgrim Press have a number of books presenting the material in this way. We list some of them in the last chapter in this book.

For a further study of Mr. Peters' comments on

the various courses, see pages 506-508 in the report of the Kansas City Convention.

A Special Suggestion

To those who wish to know more about the courses, especially the most recent ones, we suggest that you write direct to the various denominational publishing houses, asking for latest lists or sample copies. Almost every week some new book or booklet on vacation school work comes from the press.

To the worker who has made no examination of the courses we might say that the Abingdon Press and the Pilgrim Press have prepared their books not so much for the vacation school as for the week-day school. The Baptist and Presbyterian courses are primarily for the vacation school.

There is also another difference. The majority of the Baptist and Presbyterian books cost from 50 to 75 cents, while the Pilgrim Press and Abingdon Press have cloth covered books selling for \$1, \$1.25, \$1.50 and \$2.00. (See chapter 23.)

We hope that before the vacation schools open in June and July some organization, perhaps the International Sunday School Council of Religious Education or the International Association of Daily Vacation Bible Schools will prepare a leaflet listing all the helps for vacation schools. We need it.

A Word of Caution

Much will be written about vacation schools, vacation school courses and vacation school methods within the next year or two. Some leaders may be impatient because of the variety of opinion as to the

best methods, best courses and best leaders. A big movement like this needs variety, not uniformity. Better progress can be made when two people do not think alike. There are different conditions in different parts of the country. Those who conduct vacation schools for six weeks should not criticise those who conduct them for only two or three weeks, if that is the best that can be done. Those who have college men and women for leaders should not look down upon the small place which must take the best talent available when no college students are on hand. Those who conduct vacation schools in big city churches, with separate rooms and ample equipment, should not despise a one-room hall or church. Perhaps in proportion the leader in the smaller place is doing a bigger work. We have found in our experience during the past five summers that there are some folks who are exceptional critics, but who themselves have never conducted a school. Let us not despise the early beginnings.

A Good Suggestion

When the Religious Education Association met in Chicago in the spring of 1922 to discuss Week-day Religious Education, and the experts of the continent came together to talk about the standards of work, some no doubt could see but little good in the old-fashioned Sunday School of the past. During the discussion Miss Mary E. Abernethy, Supervisor of Religious Week-day Schools at Gary, Indiana, gave good advice when she said, "We may have been a little displeased as we have heard about worn-out methods and old-fashioned material, and, yet, as we

look over this audience, you Christian leaders, some of you outstanding in the field of religious education, we must realize that you are all the product of this old-fashioned method and worn-out material; and we feel that it is not all waste time. The same is true of our week-day work. We realize how inadequate the program is, and yet we feel we are all working toward the one goal of adequate living. We have taken different routes to reach that goal, and we realize our methods are not perhaps the best methods and, yet, we are encouraged when we look over the product in our own children and when we hear a mother say 'my child has been entirely changed through the results of the week-day teaching.'"

X

HELPS IN MUSIC

SPECIAL attention was given to the method of conducting the music period when we gave nearly eight pages to "Music and Worship" in "The Community Daily Vacation Bible School."

In this book we are giving some attention to music in each of the five sample programs. The chapter on "A Simple Pageant" suggests several hymns worth memorizing and shows how the memorized hymns can be used in the final program.

We wish here to call attention to a few helps. Those who work with the younger pupils will find much good material in "A First Book in Hymns and Worship," by Edith Lovell Thomas (Abingdon Press, one dollar and twenty-five cents). One page is given to "Victrola Records listed for special occasions." More than a hundred pages contain hymns, and in the back of the book we find ten orders of worship, most of them for Primary children.

We also find a new book published by Lamar and Barton, Nashville, Tenn., called "Junior Programs and Songs," by Mrs. Clay E. Smith. This contains twenty programs consisting of hymns, responsive readings and drills. Among the hymns are, "Lead On, O King Eternal," "For the Beauty of the

Earth," "We've a Story to Tell to the Nations," "From Greenland's Icy Mountains," "The Spacious Firmament on High," "Faith of Our Fathers," "O Beautiful for Spacious Skies," "Dare to Be Brave, Dare to Be True," "This is My Father's World," and the anthem "Lift Up Your Heads." It is the kind of book we would like to use in our work with Juniors in a vacation school.

We have been using "Choice Hymns," a six-cent booklet published by the Sunday School Supply House, Peyton Building, Spokane. It contains about forty hymns, of which about twenty are suitable for vacation school use. We use this cheaper book because in our larger schools it is necessary for us to have three hundred to four hundred copies. Smaller vacation schools can afford a better book.

History of Hymns

In the five sample programs we have given the history of a few hymns. Those who wish for additional facts will find them in "A Year of Hymn Stories," by Price (Methodist Book Concern). It is a sixty-four page booklet and tells about the writers of fifty-two hymns. The price is only fifteen or twenty cents. There is a larger book called "The History and Use of Hymns and Hymn-Tunes," by Breed (Revell Company). It costs about two dollars. There is a book published by the Abingdon Press, "The Story of the American Hymn," by Ninde. This price is three dollars.

In our pageantry we have found that the older boys like the hymn, "Lead On, O King Eternal."

They like the words and the tune. This brief history makes this hymn more interesting. It was written by Ernest W. Shurtleff, who was born in 1862, and who died in 1917. He graduated from Andover Theological Seminary in 1887. His classmates asked him to write a hymn which they could sing together. Although he had written many poems, this was considered his best. He was a Congregational minister.

Another hymn which the boys and girls love to sing is "O Beautiful for Spacious Skies," written by Miss Katharine Lee Bates, Professor of English Literature in Wellesley College. She wrote it in 1893. That year she visited the Columbian Exposition in Chicago and then went to Colorado, visiting Pike's Peak. Her hymn reflects her vision of "amber waves of grain," "purple mountain majesties," and "the fruited plain." The latter part of each verse is a prayer, "God shed his grace on thee," "God mend thine every flaw" and "May God thy gold refine."

A vacation school which meets in a church where "Hymnal for American Youth" is in use in the Sunday School is fortunate. This book not only has a large collection of the best hymns, but the twenty Orders of Worship in the back of the book are good for the opening worship in the vacation school. Among these Orders of Worship are, "The Four Fold Life," "The Heroic Life," "The Vision of Life" and "Love and Service."

The Opening Worship

In our five sample programs we have used the Doxology for the opening music each day. We have

found that many of our Juniors do not know "Praise God from Whom All Blessings Flow." And if they do know it, we like to use it almost every morning because it produces a worshipful atmosphere. We have also used these words, "Enter into His gates with thanksgiving, And into His courts with praise; Be thankful unto Him, and bless His name, For the Lord is good." This is found on page seven in "Junior Hymns and Carols," by Leyda Publishing Company.

You will also notice that in our five sample programs we have had no drill in music as part of the opening period. We prefer not to break into the opening service by telling them to try it again or to call attention to their mistakes. This can be done later on. We feel that it is as much out of place for a vacation school leader to interrupt the opening worship by criticism as it would be for a minister to stop his organist in the midst of the Doxology and say, "Some of you are not singing. We'll try that again."

High Ideals

The music period in a vacation school should never be used just to "fill in." This period can draw into the school the boys and girls who are devoted to music. In addition to the great hymns of the church it is wise for a school to teach two or three great anthems. We have used the following with good results: "Lift Up Your Heads" and "Round the Lord in Glory Seated." These cost ten cents each. (M. L. Butler, Chicago, Ill., 1931 Washington Boulevard.) We have also used "Praise Ye Jehovah."

54 DAILY VACATION BIBLE SCHOOL

We aim to have at least one great anthem in the final pageant. We rehearse it frequently during the vacation school term so the pupils will have no difficulty in singing it entirely from memory.

We think it unfortunate that some vacation schools should give only ten or fifteen minutes to music. Twenty to forty minutes can easily be used if some attention is given to vocal exercises, to the great hymns of the church, and to anthems. By way of diversion and individual development, special attention may be given to solo and group work.

XI

A SIMPLE PAGEANT

FOR five summers we have been experimenting with vacation school pageants. We have given patriotic pageants, missionary pageants, miscellaneous pageants, peace pageants and Biblical pageants. We obtained the best results during the past summer when our three big schools gave Biblical pageants, based almost entirely upon the Christ Child in song and story. In a modified way it was the Christmas Pageant, published by the Sunday School Supply House, Peyton Building, Spokane, Wash. (six cents each), but it had an introductory part, Adoration, and a concluding part, Service. The five parts were, 1—Adoration. 2—Shepherds and Angels. 3—The Manger. 4—The Wise-men. 5—Service.

We have received so many letters asking us about simple but impressive closing pageants that we give in detail some suggestions concerning these five parts.

Part One—Adoration

Prelude—Choir of one hundred voices takes its place in choir loft, on platform or in balcony.

Doxology, Invocation and Lord's Prayer by choir and audience.

Choir sings—Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thee, Heaven

and earth are praising Thee, O Lord most high.

This is my Father's world, and to my listening ears all nature sings and round me rings the music of the spheres. (From "Hymnal for American Youth.")

The third selection might be, "The Spacious Firmament on High," or the "Junior Choir anthem, "Round the Lord in Glory Seated—Lord Thy glory fills the heavens" (ten cents each, M. L. Butler, 1931 Washington Boulevard, Chicago, Ill.). If this anthem is sung, the vacation-school choir should practise a week or ten days upon it. It is worth learning.

Part Two—Shepherds and Angels

Choir recites in unison—And His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

While choir sings the following, three shepherd boys enter and lie down upon platform—Silent night, holiest night, Darkness flies and all is light, Shepherds, hear the angels sing, Alleluia! hail the King, Jesus, the Saviour, is here.

Choir sings—While shepherds watched their flocks by night, All seated on the ground, The angel of the Lord came down, and glory shone around.

Girl in white appears and sings—Glad tidings of great joy I bring, To you and all mankind. For in the town of Bethlehem, A Saviour ye shall find.

Choir sings—Thus spake the angel, and forthwith, Appeared a shining throng Of angels praising God who thus, Addressed their joyful song.

Girls in white appear and sing—All glory be to

God on high, And to the earth be peace, Good-will henceforth from heaven to men, Begin and never cease.

Choir sings—It came upon the midnight clear, That glorious song of old, From angels bending near the earth, To touch their harps of gold; Peace on the earth, good-will to men, From heav'n's all-gracious King, The world in solemn stillness lay, To hear the angels sing.

Girls in white leave while the shepherds say— “Let us now go even unto Bethlehem and see this thing which is come to pass which the Lord hath made known unto us.”

While shepherds leave, choir sings—O little town of Bethlehem, How still we see thee lie, Above thy deep and dreamless sleep, The silent stars go by; Yet in thy dark streets shineth, The everlasting light, The hopes and fears of all the years, Are met in thee to-night.

Part Three—The Manger

Choir sings—O come, all ye faithful, Joyful and triumphant, O come ye, O come ye to Bethlehem; Come and behold Him Born the King of angels, O come let us adore Him, Christ, the Lord.

Girl in white at manger sings—Away in a manger, no crib for a bed, The little Lord Jesus laid down His sweet head. The stars in the bright sky looked down where He lay. The little Lord Jesus asleep on the hay.

Shepherds enter and kneel before the manger while choir sings—Heaven's arches rang when the angels sang, Proclaiming Thy royal degree; But in

lowly birth didst Thou come to earth, And in great humility. Oh, come to my heart, Lord Jesus, There is room in my heart for Thee!

Shepherds sing—Thou didst leave Thy throne and Thy kingly crown, When Thou camest to earth for me; But in Bethlehem's home there was found no room For thy holy nativity. Oh, come to my heart, Lord Jesus, There is room in my heart for Thee!

Choir sings—O Holy Child of Bethlehem, Descend to us we pray, Cast out our sin and enter in, Be born in us to-day, We hear the Christmas angels, The great, glad tidings tell; O come to us, abide with us, Our Lord Emmanuel.

Shepherds leave as choir sings—Joy to the world; the Lord is come! Let earth receive her King. Let every heart prepare Him room, And heaven and nature sing.

Part Four—The Wise-men

Choir sings—Silent night, holiest night, Wondrous Star, O lend thy light, With the angels let us sing, Alleluia to our King, Jesus, our Saviour, is here.

Choir sings—There came three kings, ere break of day, All on Epiphany; Their gifts they bare, both rich and rare, All, all, Lord Christ, for Thee. Gold, frankincense and myrrh are there, Where is the King? O where? O where? O where is the King? O where?

Three boys enter and sing in unison—We three kings of Orient are; Bearing gifts we travel afar, Field and fountain, moor and mountain, Following yonder star. Chorus, O star of wonder, star of

night, Star with royal beauty bright, Westward leading,
still proceeding, Guide us to thy perfect light.

Choir sings as kings kneel—An old man knelt at
a manger low, A Babe lay in the stall, The starlight
play'd on the Infant brow, Deep silence lay over all;
A maiden bent o'er the Babe in prayer. There is
the King! O there! O there! O there is the King!
O there!

Kings leave as choir sings—As with gladness men
of old, Did the guiding star behold, As with joy they
hailed its light, Leading onward, beaming bright, So
most gracious Lord, may we, Ever more be led by
Thee.

Part Five—Service

Choir recites in unison—"And Jesus increased in
wisdom and stature and in favour with God and
man."

Choir sings—O master workman of the race,
Thou Man of Galilee, who with the eyes of early
youth Eternal things did see, We thank Thee for
Thy boyhood faith, That shone Thy whole life
through; Did ye not know it is my work, My
Father's work to do? (From "Hymnal for Ameri-
can Youth." Tune, "Materna.")

While Primary children go upon platform, choir
sings—I think when I read that sweet story of old,
When Jesus was here among men, How He called
little children as lambs to His fold, I should like to
have been with them then.

All recite—"Suffer little children to come unto
me and forbid them not for of such is the kingdom
of God."

60 DAILY VACATION BIBLE SCHOOL

Boys with Christian flags come to the platform while choir sings—Lead On, O King Eternal.

Choir and audience sing—All Hail the Power of Jesus' Name.

Miscellaneous Program

Following the pageant can come the special features, such as memory drills, report of resolutions, reading names of award winners, taking the missionary offering, announcements, etc.

There are several advantages in having boys and girls give a pageant similar to the above. In the first place, they will be learning hymns which will be sung by them as long as they live. In the second place, they are presenting to the parents a strictly religious service which will not only interest and instruct them, but will also impress them. In the third place, you will be making it possible for your Sunday Schools to give a better type of Christmas program in the future because the boys and girls who take part in the pageant now will be the leaders in their schools in the future.

XII

FREQUENT SURPRISES

THE devil of monotony should be driven out of a vacation school. The same thing, done in the same way, day after day, is tiresome and tends to drive older pupils out of the school. Young children unfortunately are compelled to put up with it, but the older ones who are more observing detect monotony in a few minutes.

Opinions differ as to the daily program, and they will continue to differ. There are some vacation school leaders who are slaves to a set schedule. They love the daily grind. On the other hand, there are some who like surprises. They want each day to be different. They keep the boys and girls guessing as to what is going to take place. The boys and girls like the element of surprise.

Life Saving

There are many ways of varying the daily program without interfering with the main features. One day we read in the paper that a boy had been drowned at a near-by lake and that no one had made an attempt to produce artificial breathing when the body was taken from the water. This gave us an opportunity to digress for a few minutes and ask how many boys had been taught how to attempt to produce artificial respiration. Several boys who

were Boy Scouts held up their hands. We asked two of them to come to the platform and give a demonstration. That afternoon when we had a picnic we noticed that many of the smaller boys and girls were getting in practise. We had told the school that some day we would call for volunteers and have another demonstration.

Written Tests

One of the best ways to break up monotony is to say that following the recess period each one will be given pencil and paper and will be asked to write a five-minute paper. During the intermission many will come to the leader and ask for an inkling on the topic to be discussed. We reply, "That is a secret. We'll not tell you until the pencil and paper is in your hand." Our experience has been that boys and girls always like these surprise tests. Sometimes we ask them to write upon their favourite Bible characters. Sometimes we ask them to discuss this topic, "What I Want To Do When I Grow Up and Why." We shall give a few papers which were handed in during the summer of 1922.

An Electrical Engineer

"I have had one ambition ever since I was able to think for myself, and that was to be an electrical engineer. I have always, above all things that I have ever worked with or had anything to do with, liked electricity. I feel that there is a better chance in electrical work for me to be an engineer than in any other, because electricity is just in its infancy. It takes lots of hard study to become an engineer of

any sort. The boy who just goes to school because his parents and the law force him to is not the kind of a boy who will be an engineer. Electricity is so fascinating I don't see how people can help but be interested in it. Just look how clean and powerful electricity is. To complete my education I intend to finish High School and go to College. In College I am going to take an electrical course, and then go to an engineering school where they will teach me what an engineer does. After I have taken this course I will get a job as engineer with lots of pay. Then I will get married and take my family to Europe on a tour."

Here are some more in briefer form:

A boy—"I want to be a machinist. I also want to be a Baptist preacher. That will give me work during the week and on Sunday."

A boy—"I want to be a bacteriologist so I can discover new germs which will kill disease."

A girl—"My ambition is to be a nurse. After I become a good nurse I will try to find a missionary with whom I can go to the foreign field."

A girl—"I want to be a first-class school teacher, but not a crabby one. In order to complete my education I intend to go through High School and Normal School."

My Favourite Bible Character

"Esther is my favourite Bible character. I love to read how courageous she was to stand up for her people. She braved the King's displeasure, even at the risk of her own life. I feel that she believed so firmly in God's love that she knew that she could

64 DAILY VACATION BIBLE SCHOOL

conquer anything when she was in the right, and doing right. It always makes me feel that God is with his people and ready to answer our prayers when we have faith in Him. It also shows how God troubles those who sin and bring those who are overbearing, like Haman, to sorrow and rewards those who serve Him."

"Daniel is my favourite character for these reasons: 1. Daniel remembered his childhood training and when he was in the king's palace he would not eat the meats and rich foods nor did he drink the wine which was set before him. God wants us to take care of our bodies as Daniel did. 2. Daniel was also a man that could be trusted. This is why the king favoured him. God wants us all to be trustworthy. 3. Another reason Daniel is my favourite is because he had so much faith in God. Even after the law was signed that no man could pray to anyone else but the king, and if he prayed within thirty days he should be thrown into the lion's den. Daniel threw open the windows and prayed three times a day."

Public School vs. Vacation School

One day we asked the boys and girls to compare the vacation school with the Sunday School. On another occasion when we asked them to compare the vacation school with the public school a boy wrote, "The public schools do not teach the Word of God. And the public school teachers do not know about the love of God. That is why they are so cranky. The public school teaches you things for

this life. The vacation school teaches you things for eternal life."

The Recreation Side

Work and play go hand in hand. Sometimes a thirty-minute period on a playground will help develop more character than the same time spent in a schoolroom. If the weather is hot, and if the pupils have been coming at 8 or 8:30 A. M., we do not hesitate, now and then, as a special surprise, to say, "Instead of a ten-minute intermission we are going to have thirty minutes to-day. We shall go across the street into the park and have some games. When the whistle blows we shall fall in line and march back to our room. Then we'll have our story telling and verse finding."

One day the owner of a private swimming pool invited the boys and girls to be his guests at 10:30 A. M. When we told the boys and girls on the preceding day that if we went to the Natatorium at 10:30 we should begin our work at 8 A. M. instead of 9 A. M., almost the entire school came at 8 A. M. the next day. It was out of the ordinary, and required an effort, but it drove away monotony and "don't care."

XIII

WHAT THE PUPILS SAY

WHAT do boys and girls think of the vacation school? Which part of the session do they like best? In what way have they become better boys and girls? These are questions which every leader might well ask. If we measure our work, not by what the boys and girls *know* but by what they *become*, we shall be glad to learn about the results in character building. It is one thing for a boy or girl to say, "I know more about the Bible," but it is equally as important for the pupil to say, "I want to be more obedient in the home."

A Friday Morning Surprise

One Friday morning, when the pupils were about to fill out their weekly cards, just before the intermission, we said, "Listen carefully and follow the instructions closely. On the upper part of your card, write your name, your address and the number of times you have been present this week. At the bottom of the card, write a sentence, telling us in what way this vacation school has been a help to you. Do your own thinking. Do not confer with each other. Next Monday we shall make a report on the answers given on the cards to-day."

The boys and girls seemed eager to write the sentence. Some said they could think of five or six

things. We told them to pick out just one. When we tabulated the results we were surprised to find that the answers had covered a very wide range. Some of the answers were quite personal and very original. We give a few.

What I Learned

"I have learned self-control. I have learned to work better. I have learned more about the Bible. I have learned to be a good loser. I have learned to think for myself. I have learned to find Bible verses quickly. I have learned to speak and dramatize in public without stage fright. I have learned to be more punctual. I have learned to use my eyes, ears, fingers and tongue. I have learned good manners. I have learned to think quickly. I have learned to concentrate. I have learned things about the Bible I never knew before."

Other Answers

Among the other answers were: "This school has helped me to be a better Christian. It has taught me discipline. It has made me a good listener. It has taught me to be more truthful. It has made me more dependable. It has made me more thoughtful of others. I have gained some good companions. It has taught me to think more of mother and less of clothes. It has made me more ambitious to help my Sunday School. It has taught me to love the Bible as never before. It has taught me to sing better. This vacation school has given me more knowledge of music than my eight years in grade school."

What a High-school Boy Said

In another vacation school we tried a different plan. We asked the boys and girls to write their papers at home, taking for their topic, "Why a Vacation School is a Good Thing." This is what a High-school boy wrote:

"I think a vacation school is a good thing because it teaches us to know our Bible, to love our Bible, to become more interested in our Bible, to have self-control, to retell stories, to think quickly, to be prompt, to love God's out-of-doors, to behave correctly, to have harmless pleasure in good company, and to think for ourselves when we vote in the school. It trains our voices in music; it gives us something to do, such as writing essays; it teaches us good sportsmanship; it brings us under the influence of good, Christian workers; it impresses good thoughts upon our minds; it gets us acquainted with the biography of great men and it saves our mothers lots of worry."

When the papers were handed in we picked out the best four or five and had them read before the school. We had told the boys and girls that the best ones would be read in public. We give below a paper written by a girl.

What a Small Girl Wrote

"I like the vacation school because it gives us something to do. It keeps us out of mischief. It gives the mothers a rest. It keeps us off the street. It makes us work trying to get others. It makes girls lady-like. It keeps me in good spirits all the time. It saves mother from scolding me. I like the

jolly times, the annual picnic, the verse finding, the memory work, the music, the stories, the marching, the motto which we tell boys and girls who come late, the essays which we write and our leaders. Last of all, I love everybody who goes to the vacation school and I love the school in every way."

What a Small Boy Wrote

A boy whose parents were leading church people, and who, no doubt, had talked with his parents about the lessons learned in the vacation school, wrote as follows:

"We learn songs that we can sing in church. It is a fine thing to know the words of these hymns because they make us want to be better Christians. We learn not to strain our voices. We gain courage so we are not afraid to sing alone. For memory training we learn Bible verses. We get muscle training in our marches and other exercises. The vacation school is a cool and pleasant place to go. Our teachers make it interesting for us, and our mothers know we are learning good things. Because we do not learn anything about the Bible in the public school, we ought to spend some time in the summer learning the truths of the Bible, for it is the most important book in the world."

What a High-school Girl Wrote

Perhaps the best paper was handed in by a High-school girl who attends the Presbyterian Sunday School in Wenatchee, Wash. We had told the boys and girls to hand in one page only, on the topic, "Why a Vacation School is Good for a Boy or

Girl." The one who wrote the following had it type-written, single spaced, so as to get it on the one page:

"All boys and girls are or should be proud of the church they attend, and they generally associate with boys and girls of their own church. Vacation Bible school brings boys and girls of all churches together. It even does more than day school, for there you still associate with people of your Sunday-school class.

"Many of the girls and boys do things their own way, sing their own way, start to go some place when they feel like it, and go to Sunday School when they get around to it. Vacation Bible school isn't like that. You sing with the rest of the school. You go to the church not when you get around to it but on time. Some do come late, but not the second time, for you will feel so ashamed you won't try it again. You go every morning, too. Mothers can't keep you home for there is something there you like —singing, Bible work, stories, or play. It draws you to the school.

"The discipline of the school counts a great deal, for how much would men and women amount to if they weren't disciplined or did not learn how to discipline themselves. It is far easier for us to learn while young. The musical training is what we like. No one dislikes music and most everyone loves it. In vacation Bible school you don't make up your time, but all sing together. We are taught to sing in groups and sometimes alone.

"Some who go to Sunday School and church don't learn things which are in the Bible which they ought to know. Some teachers can't make their

pupils understand the Bible and its contents. In vacation school the Bible and its stories are explained so fully and in such a way they understand everything that is told them.

"The pageant which we are to give in the park will teach us not to mind those who are listening to us. We will learn how to dramatize. All of us girls and boys have a talent. Most of us have not discovered what it is, but vacation Bible school brings it out. To find out what your talent is is a big thing in life.

"Boys and girls sometimes have a hard time learning different things. This school teaches us to concentrate. In that way we will soon learn. That comes in learning Bible verses and finding them, for if we don't learn to be swift we lose out in many things. We learn Bible stories and how to tell them to others.

"Many boys and girls think play is the only thing in life. They will be lazy men and women. In this school we put work first, then when play comes we enjoy it more.

"Many people know answers to questions asked them, but can not express themselves. Retelling Bible stories teaches us how to express ourselves. Hearing others talk helps us. Playing on the street doesn't teach us how to express ourselves. Vacation Bible school is one way of learning how."

XIV

WHAT PARENTS SAY

DO the parents know what you are doing in this school and do they appreciate it?"

Such questions are often asked by the visitors. When we began to hold our vacation schools five years ago, we had little or no connection with the home. We knew that the parents appreciated the work we were trying to do because they sent their children so faithfully, but it was not until we gave our final pageant that parents would come to us and tell us personally how much they appreciated our work.

We now have a different plan of keeping in touch with the home. Once a week a bulletin is taken by the pupil to the parent, telling about the success of the past week and making announcements concerning the coming week. In our large school in Spokane we put out a daily bulletin. It is multigraphed about 10 A. M. so each pupil can take home a copy at noon.

A Daily Bulletin

We give below a copy of one of these daily bulletins:

*Bulletin No. 6, Monday morning, August 14, 1922.
Spokane Daily Vacation Bible School in the Masonic
Temple, 9 to 12 each morning, five days a week for
three weeks, ages 5-16.*

The vacation school picture will be taken at 11 A. M. to-morrow (Tuesday). Wear white or light clothes. We want this to be our biggest and best picture. Last year there were three hundred and fifty-three faces in the picture.

The offering envelopes are coming in. Awards will be made to those who earn, save, give or raise the most. Bring your missionary offering to-morrow if you can.

The big pageant to be given Sunday, August twenty-seven, at 3 P. M., is now being assigned to the members of the school. There will be six choirs. Thirty selections will be sung from memory.

Good news for the boys. The Y pool is soon to be ready for use—perhaps Wednesday at 11 A. M.

The Liberty Lake Picnic is next Saturday. Tickets on sale to-morrow. Round trip twenty-five and fifty cents. Good on any train. Special cars at 9 A. M. Invite the family.

Sixty Sunday Schools are now represented in our vacation school. This surpasses last year. Nearly five hundred now enrolled. To-morrow may be the last day for enrollment.

The opening march each morning is at 9 o'clock sharp. If you are late you lose your place in the line-up. Come at 8:30 for special practice if you can.

Wednesday morning's essay: "One of my Favourite Bible Characters, and Why." Write on one sheet only—and one page only.

Mabel Lewis, of the Pacific Avenue Christian School, was the winner in the verse finding last week. June McDonald was second.

The school enrolling the most on the South Side is the Central Methodist. On the North Side it is the North Hill Christian.

How many boys and girls will be present every day during the next two weeks? Our slogan: "Rain or shine, hot or cold, we go."

To-day's essay: "Why a Vacation School is Good for Boys and Girls."

Among the leaders in the vacation school are: Mrs. Knapp, Mrs. Dill, Mrs. Fornia, Lillian Bo-gardus, Evelyn Skaer, Irene Beckley, Jean McMorran, Murdith Kirkpatrick, and Mr. Knapp.

Letters From Mothers

One day we put in our daily bulletin the following: "To Mothers. Has this vacation school helped your children in any particular way? If so, send us a note to-morrow."

We were wondering if the busy mothers would take time to read the bulletin. We were wondering which ones would take time to write a note. Most of all we wondered in what particular way they would specify the school had helped their children.

We were happily surprised the next day, not only because of the large number of letters written by the mothers, but because of the many appreciative things they said about the school. We were no longer in the dark as to the parental appreciation, even though few of the mothers had come to the school to tell us personally that the school was a real blessing. We give below a few of the letters.

Helped in Many Ways

A mother who had two small boys in the school wrote: "We certainly do appreciate this vacation Bible school. It is such a help to my two boys in an educational way. It keeps them busy and happy, and I know they are safe and sound. It teaches them to think of God and to love and serve Him. Thank you so much for the help you give them."

Another one wrote: "As a result of my children having attended your vacation school for the last three summers, they have gained a knowledge of the Bible that many an older person might envy. I consider it a great privilege to have them in your school."

From a Lawyer

A lawyer and his wife wrote: "You are engaged in a wonderful work. Our boy has received a great benefit from it, and I wish to register my appreciation in part by this letter. He has brought home many of your stories and retold them in the home with such clearness that our little girl has also received a benefit from your school."

A mother wrote: "My children have been helped in more ways than one. They have received an all-round training which is not obtainable at any other school, public or Sunday. As they take their places in the world, many a time they will look back and remember the valuable lessons they learned and the happy days spent in the vacation school."

A Great Tribute

One mother gave a great tribute to the vacation school when she wrote: "In the three weeks' vaca-

76 DAILY VACATION BIBLE SCHOOL

tion school my boy has learned more Bible than in all the time he has gone to Sunday School."

Many of the mothers told about their children being more obedient, thoughtful and kind in the home. Some said they could see a great difference in the conduct of their children on the playground.

Another mother said: "How much I wish that all the boys and girls in Spokane could have the privilege of getting the joy and pleasure from the vacation school which our little girls get. But the great benefit is Bible study, which is given to them in such a pleasing and attractive way. We consider these three weeks the most profitable of the whole year."



XV

DAILY PROGRAM IN DETAIL

IF your school does not have craft work from 11:00 to 12:00, as many schools do, how do you keep your pupils busy for three hours?"

Our first answer is that we keep most of them busy, not for three hours, but for three and a half hours, from 8:30 until 12:00, and as a rule we find the time too short. In our first vacation schools we wondered how we could keep the boys and girls busy for two or two and a half hours. Now our big problem is to get through with our program by noon.

We do not follow the same schedule each day. We wish to avoid monotony. There are times when we wish to give forty or fifty minutes to music instead of thirty. And there are times when story telling and retelling can easily take thirty or forty minutes instead of twenty. Likewise with the Bible work. At first we thought a thirty-minute Bible period was long enough. Now we find an hour too short for Bible memory work, Bible characters, Bible questions, Bible stories, Bible dramatization and verse finding. We could easily use an hour and a half for this and keep up the interest every minute. We do not hurry our program, but we keep it moving so there are no awkward pauses. The program which goes by jerks soon tires the pupils.

The Daily Program

Here is a simple outline which we often follow. It comes very near to the average program given in our schools:

- 8:30 Preliminary Period. We do not keep the boys and girls out on the street. We permit them to enter when they arrive. The majority come at 8:30. We greet them and chat with them. We enroll the new pupils. The boys and girls of their own accord divide up into groups for verse finding, or for rehearsal or for Bible drills or for games—usually quiet indoor games, unless there is a near-by playground or gymnasium.
- 9:00 The Line-up, the Opening March, the Worship, some Memory Work and the Flag Salute. Primaries march out. Health and Habit Talk.
- 9:20 Bible Memory and Unison Work. We put this early in the day while all are fresh.
- 9:40 The Music Period which includes a short rehearsal of some of the Pageant music.
- 10:15 Intermission. We allow no running in the building. They march out and march in to music.
- 10:30 Story Telling and Retelling. Bible stories, missionary stories, character-building stories.
- 11:00 The Big Bible Period, Bible Characters, Bible Questions and Verse Finding.
- 11:30 Surprise Period. Varies each day. Sometimes an outside speaker is heard. Or we

have Dramatization, Drills, Pageantry, or Written Tests.

- 11:50 Announcements, Closing Hymn and Prayer.
12:00 March out to music.

You will see by the above that, not including the worship period or the music period, we have given about an hour and a half to Bible work because there is the Bible memory work at 9:20 and some Bible story telling at 10:30, in addition to the Bible period at 11:00, and frequently some Bible dramatization or Bible written work at 11:30. We do not wish to have all the Bible work come at one time. Variety is the spice of life, even in a vacation school.

Special Suggestions

About ten minutes to nine we line up the boys and girls in two long lines, the smallest first and the tallest last. Regardless of age or grade, we line up strictly according to size. We do this so that when they are seated every face can easily be seen. We have sometimes seen one small fellow sit behind a larger person and because he could not easily be seen, he took it upon himself to disturb a half a dozen companions. Our line-up prevents this.

When they march to their seats, the smallest fill the front row and the rest fill the next seats in order. When all are in place, the pianist plays the Doxology and we stand to sing. This is followed by a short prayer and the Lord's Prayer. We then sing from memory a few verses of familiar hymns, recite a few Bible verses in unison, sing the first verse of "America," salute the flag, then take our seats. Unless the Primary folks assemble in another place, they now march out.

Then comes the Health and Habit talk. This may be based upon observations made the day before; sometimes it is conduct, sometimes cleanliness, sometimes carefulness, etc.

For the Bible memory work we may use our Bibles or we may prefer to distribute the Bible memory cards as referred to in another chapter. Sometimes we use neither Bible nor card. We merely say, "I am going to give a Bible verse twice and I'll dare you to repeat it word for word." The memory work becomes more interesting as the school is able to give more verses. One plan is to ask all to stand and repeat five or ten or fifteen or twenty verses learned during the preceding days. Ask those who do not know them to sit down. See which ten or twenty are the last to remain on their feet.

Music is discussed in another chapter. We usually have the intermission follow the music period because when they have been working hard on the new music they appreciate a brief period of relaxation before the story-telling period.

We try to correlate the stories to the other part of the program. This cannot easily be done if different story tellers come according to schedule. The story telling should be in the hands of one person who should make assignments. The boys and girls—even big boys and big girls, like to retell stories. Sometimes we have them retold the same day. Sometimes we say, "The one who retells this story to your friends the most times between now and to-morrow morning can retell it in the school." Some pupils have retold the stories thirty and forty times.

XVI

SAMPLE PROGRAM—FIRST DAY

8:30 Preliminary Period

REERENCE should be made to former chapter for discussion of what to do before 9 A. M. (On the opening day the leaders should be on hand by 8 A. M.)

9:00 Opening March and Worship

Line-up, Opening March, Doxology, Lord's Prayer, Memory Hymn (First verse of "I Think When I Read that Sweet Story of Old"), Scripture (Give from memory the Twenty-third Psalm or the verse, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God"), First verse of "America," Flag Salute (I pledge allegiance to my flag and to the republic for which it stands; one nation, indivisible, with liberty and justice for all), Last verse of "America."

School seated, special announcements concerning enrollment, etc. Primaries march out. It may be necessary to have another march at this time so as to reseat those who remain. The discipline is better when pupils are seated in ~~an~~ orderly way. Moreover, frequent marches give variety and exercise.

Health and Habit Talk

During the first days of a vacation school the boys and girls should be urged to be very careful in cross-

ing the streets. We usually say something about this on the first day. This can be done somewhat as follows:

"The other day I saw in the paper where a boy was hit by an automobile. Perhaps the driver was entirely to blame, but I wonder if the boy was careless in crossing the street. Automobiles are now so numerous that unless people are more careful we shall have many accidents. While this vacation school is to help you in music, memory work, Bible study and story telling, it is also to help you in taking good care of yourself and in learning good habits. Some day we shall talk about conduct in the home, in the schoolroom and upon the playground. To-day we want each one of you to decide that you will never rush across the street in front of an auto or a street car. Take your time. When the school is out to-day, and you are in a hurry to get home, think of these words and say them to yourself, "Safety first, every time."

9:20 Bible Memory and Unison Work

"I hold in my hand a card which has upon it ten choice Bible verses which, I hope, will be learned this week. Some of you may want to learn them this afternoon. We shall now march around and get the cards." (There are six different memory cards sold by the Sunday School Office, Peyton Building, Spokane, Wash., at forty cents per hundred. The following is No. 1.) :

"Now that each one has a card, we shall read the verses in unison, giving the reference first."

Habakkuk 2:20—The Lord is in his holy temple: let all the earth keep silence before him.

Psalms 122:1—I was glad when they said unto me, Let us go into the house of the Lord.

Isaiah 40:31—They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Philippians 4:13—I can do all things through Christ which strengtheneth me.

Philippians 4:19—My God shall supply all your need according to his riches in glory by Christ Jesus.

Romans 1:16—I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

Mark 16:15—Go ye into all the world, and preach the gospel to every creature.

Psalms 126:6—He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Galatians 6:9—Let us not be weary in well-doing: for in due season we shall reap, if we faint not.

Colossians 3:23—And whatsoever ye do, do it heartily, as to the Lord, and not unto men.

The chapter on “Bible Memory Work” offers some good suggestions. If you wish to find out who are the most responsive in the school, make an announcement as follows: “To-morrow morning, when we have our opening worship, we shall repeat together the first two verses. Sometime to-morrow morning we shall find out if any boy or girl can re-

peat the entire ten. You may want to learn them this afternoon or to-night. Perhaps you can come at 8:30 in the morning and do some memorizing."

9:40 The Music Period

We begin the music period with some voice exercises, as given in the chapter on music in "The Community Daily Vacation Bible School." Following the exercises we go at once into the singing of good hymns. The boys and girls are always interested in simple side lights on the writers somewhat as follows:

To-day we sang, "I Think When I Read that Sweet Story of Old." Did you know that it was written in a stage-coach? It was written in England in 1841, by Jemima Thompson, who later became the wife of Rev. Samuel Luke. She was alone in the stage-coach, going five miles on some missionary business. It was an hour's journey. On the back of an old envelope she wrote the verses. We'll turn to this selection now and sing it again.

To-morrow I plan to tell you about the twenty-three-year-old student in a Theological Seminary who wrote, "My Country 'Tis of Thee." In a few minutes we are to sing, "Stand Up, Stand Up for Jesus." You will appreciate the words if I tell you that one day a young minister in Philadelphia, D. A. Tyng, was watching a corn-shelling machine when his sleeve caught in the cogs of the machine. He was so badly injured that he died a few days later. Before he died he was visited by Dr. Duffield, another minister, who asked him if he wanted to give a special message to the young ministers, and Mr.

Tyng said, "Tell them to stand up for Jesus." Dr. Duffield closed his sermon the next Sunday with the verses "Stand Up, Stand Up for Jesus," which he had written for the occasion. Let us now sing the hymn and think of the words as we sing them. (The rest of the music period is given to singing by entire school, by groups and by individuals.) The music period covers from thirty to forty minutes, and is followed by a short intermission.

10:30 Story Telling and Retelling

We frequently combine character building and Bible stories. A good example of this is the story, "The Way Two Boys Met a Test," found in "The Rules of the Game," by Lambertson (Abingdon Press). The gist of it follows:

Ted had a bad habit. He had never learned to say "No." Once when some boys had gone to the lake to swim, Ted was asked by his companions to climb over the fence into a cornfield and steal some corn for a corn roast. Ted did not have enough backbone to say "No." While Ted was getting the corn, Farmer Blake appeared. Ted was afraid to meet him. He dropped the corn. He sneaked through the field. He waded through the neck of the lake. He was a sight. He hurried home. He hoped to get into his room and change his clothes before his mother saw him, but, as he entered his house, he ran into his mother. That evening at story-telling time mother told him about Daniel, the boy who had the courage to do right even though it led to the lions' den. When mother finished the story, Ted

kissed her good night and said, "Mother, from this time on I am going to be a Daniel."

Sometimes we ask some boy or girl to retell the story as soon as it is told. Frequently we say, "Tomorrow some one will retell it. Perhaps we'll call upon the boy or girl who has retold it the most times to father, mother, brother, sister, neighbour, dog or cat."

Notice that the hymn, "Stand Up, Stand Up for Jesus," the "Ted" story, and the "Daniel" story, go together well in stressing the need for backbone.

11:00 The Bible Period

Now we get our Bibles. Perhaps on this day we shall bring out the facts concerning Daniel. First we ask questions. We get the boys and girls to tell the various incidents. Then we use our Bibles and read some of the Daniel passages. If our school runs for fifteen or twenty days and we consider fifteen or twenty Bible characters, this will be the only day to consider Daniel.

We now ask the pupils to march around and get the "Bible Question" cards. (See Chapter 7, on "Stimulating Bible Questions.") Here is card No. 1:

- 1—Who made a rash vow? (Judges 11:30.)
- 2—Who was given the name Israel? (Gen. 32:28.)
- 3—Who was called baldhead? (II Kings 2:23.)
- 4—Who lived nine hundred and sixty-nine years? (Gen. 5:27.)
- 5—Who built a monument in a river? (Josh. 4:9.)
- 6—Who saw a ladder reaching to heaven? (Gen. 28:12.)
- 7—Who sat down under a juniper tree? (I Kings 19:4.)
- 8—Who was put

in the lions' den? (Dan. 6:16.) 9—Who was put in an ark of bulrushes? (Ex. 2:3.) 10—Who killed a giant with a sling? (I Sam. 17:49.) 11—Who was Moses' successor? (Josh. 1:1.) 12—Who saw the handwriting on the wall? (Dan. 5:1.) 13—Who said, "Come thou with us"? (Num. 10:29.) 14—Who said, "Am I my brother's keeper"? (Gen. 4:9.) 15—Who said, "Thou art the man"? (II Sam. 12:7.) 16—Who said, "If a man die will he live again"? (Job 14:14.) 17—Who said, "To obey is better than sacrifice"? (I Sam. 15:22.) 18—Who said, "Thy people shall be my people"? (Ruth 1:16.) 19—Who said, "Be sure your sin will find you out"? (Num. 32:23.) 20—On what mountain did Moses die? (Deut. 34:1.)

11:30 The Surprise Period

If the Bible period does not give us time for verse finding, we have it as part of our surprise period. Usually this is one of the most popular features. If we wish to dramatize some incident in Daniel's life, we may do it now. The feast of Belshazzar lends itself quite readily, especially the part where there is consternation among the royalty; also the part where Daniel interprets it.

Sometimes we take part of this period to begin to discuss our pageant so the boys and girls will know what is before them.

And before the pupils go home we try to impress upon them two things. 1—Make up your mind that you will be regular and punctual every day, rain or shine, hot or cold. 2—if you like this school, do

88 DAILY VACATION BIBLE SCHOOL

some missionary work and bring others. In one of our schools we said, "If you do not like this school, stay home to-morrow. If you like it, bring someone with you." The next day the attendance was three hundred and thirty-five, compared with two hundred and eighty-three.

XVII

SAMPLE PROGRAM—SECOND DAY

*8:30 Preliminary Period
(See Chapter 15)*

9:00 Opening March and Worship

LINE-UP, Opening March, Doxology, Lord's Prayer, Memory Hymn (First verse of "Stand Up, Stand Up for Jesus"), Scripture (Give one, two, three or more of the memory verses of yesterday, especially Hab. 2:20—The Lord is in his holy temple: let all the earth keep silence before him, and Ps. 122:1—I was glad when they said unto me, Let us go into the house of the Lord,) "America" (First verse), Flag Salute, and "America" (Last verse), Primaries march out.

Health and Habit Talk

The second day is a good time for a talk on conduct in the vacation school, perhaps as follows:

I saw something yesterday in this school. I used my eyes. Do you want to know about some of the things I saw?

In the first place I found that some boys and girls have not yet learned that they should not run in church. Think of it. Big boys and girls, during the intermission, running in church. I wonder what kind of training some of you have had.

In the second place I saw some hats on the floor. There was plenty of room for the hats on the tables and on the wall. I wonder if we have some boys and girls, especially the boys, who when you go home, throw your hat on the floor and expect your mother to follow you around and pick it up each time.

I saw something else. Some one was chewing gum. I'll not tell you to-day whether it was a boy or a girl. I'll do that a little later. Perhaps we had better make a rule that if a boy is found chewing gum we shall ask him to sit on the girls' side. And if a girl chews gum in vacation school we shall ask her to sit on the boys' side.

Would you like to have me keep my eyes open to-day and if possible, find some more things to tell you about to-morrow? Perhaps I'll not be able to see anything that needs correction. That will be true if each of you will be very careful as to what you do, while in the school, as you enter and as you go out.

9:20 Bible Memory and Unison Work

Sometimes we use the verses on card No. 1 for two or three days. When the boys and girls are eager to learn a large number of different verses, we review No. 1 and give them No. 2 so that those who want enough hard work to keep them interested will have it. Here is memory card No. 2:

Psalms 119:105—Thy word is a lamp unto my feet, and a light unto my path.

Psalms 119:11—Thy word have I hid in mine heart, that I might not sin against thee.

John 20:31—These are written, that ye might be-

lieve that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Psalms 32:8—I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

James 1:5—if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

Daniel 12:3—And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.

Proverbs 14:34—Righteousness exalteth a nation: but sin is a reproach to any people.

I John 4:11—Beloved, if God so loved us, we ought also to love one another.

John 13:34—A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

I Cor. 13:13—And now abideth faith, hope, love, these three: but the greatest of these is love.

After spending some time on these verses as we did in the program for the first day, and as we suggested in Chapter 6 on Bible memory work, we tell the pupils that part of these verses, especially the first two, will be given as part of the opening worship to-morrow morning.

9:40 The Music Period

Following the voice drills and a short song service we let them rest their voices while we say:

Yesterday I told you that I would say something about the young man who wrote “My Country ’Tis

of Thee." His name is Samuel F. Smith. He was a student, twenty-three years old, studying in the Andover Theological Seminary in Massachusetts, when he wrote the four verses of "My Country 'Tis of Thee," on February 2, 1832. The first time this was sung was on July 4, 1932, at a children's patriotic celebration in Boston. Dr. Smith also wrote "The Morning Light is Breaking." This has become one of the great missionary hymns. We sing it to the same tune as "Stand Up, Stand Up for Jesus."

We are now going to sing, "Faith of Our Fathers." To-morrow morning we shall try to sing the first verse from memory. You will see by your song booklet (No. 35 in "Choice Hymns") that Rev. F. W. Faber wrote this hymn. He was a fearless Huguenot. Who were they? More than seventy thousand of the French Huguenots were killed because of their religious faith. Notice the words in the first verse, "In spite of dungeon, fire and sword." Also notice the words in the chorus, "We will be true to thee till death." This is called a Catholic hymn because the author, who once belonged to the Church of England, left that church and became a Catholic priest.

10:30 Story Telling and Retelling

Following the intermission at 10:15 you may want some pupil to retell the "Ted" story. Find out how many retold it since yesterday—and how many times.

In line with the hymn "Faith of Our Fathers," it might be well to ask them to suggest the names of

several Bible characters who had great courage and who were persecuted. Among them, no doubt, will be Paul. Call special attention to his sufferings, because during the Bible Period you may want to consider his life. Then ask for the names of great missionaries. They will readily name Livingstone. The story to-day might contrast Paul and Livingstone.

A very good missionary story showing unusual heroism is that of Archibald Forder, as given in "The Book of Missionary Heroes," by Mathews (Doran). The gist of it is:

A boy sat in a church in England on a hot August night. The other boys were out playing. This boy was different. He heard Robert Moffat tell thrilling missionary tales about Africa. Forder said to himself, "Some day I am going to be a missionary." He was different from most boys, so when he said he would do a thing he remembered to do it. He began to read missionary books. He became enthusiastic. When he grew older he said, "I wonder where the hardest missionary field is. I want to go there."

One day he heard that the city of Jowf, in northern Arabia, a desert city of forty thousand Mohammedans, was the hardest and most dangerous place a missionary might visit, and he said, "I am going to that city." The reason why it was so dangerous was because no Christian had ever gone there, and the Mohammedans had said, "If a Christian comes here he must become a Mohammedan or we'll put him to death." But Forder was different from some folks who like to live an easy life. He said to himself, "I'll take with me some Arabic Gospels and

I'll give them to the traders who have camel caravans and I'll see that the people for miles around have the words found in John 3:16." What are those words?

Forder started for Jerusalem on horseback. Then rode on a camel. He met robbers. He joined a caravan of two thousand camels. He was nearly killed on several occasions and finally reached this city. Do you want to know what happened when he entered that Mohammedan city? I'll tell you to-morrow. No, I'll finish the story now and have you tell it to-morrow. When he met the chief and was told to become a Mohammedan or he would be killed, he asked the chief, "If you were in the land of the Christians and if you were asked to become a Christian, would you do it?" The chief said, "No, not if the ruler had my head cut off." Then Forder said, "I'll ask you another question. Is it better to please God or to please man?" The chief said, "To please God." Forder then said, "My answer is the same. I won't change my religion even if you cut off my head." The chief decided not to kill Forder.

His trip was not in vain. He had ridden one thousand five hundred miles on horse and camel. Had given away two hundred and fifty Gospels. Hundreds of men and women had heard of Jesus for the first time.

11:00 The Bible Period

As we suggested before, the Bible character to-day is Paul. First by question, find out what they know. Then by Bible references add to their knowledge.

This can be followed with Bible questions as per card No. 2, as follows:

- 1—Who betrayed Jesus? (John 18:2.)
- 2—Who denied Jesus three times? (John 18:27.)
- 3—Who was the beloved physician? (Col. 4:14.)
- 4—Who was the first Christian martyr? (Acts 7:57.)
- 5—Who were called sons of thunder? (Mark 3:7.)
- 6—Who saw these words, “To the unknown God”? (Acts 17:23.)
- 7—Who was a saleswoman? (Acts 16:14.)
- 8—Who was a tanner? (Acts 4:9.)
- 9—Who was a beggar? (Luke 16:20.)
- 10—Who was asked to “Rise, kill and eat”? (Acts 10:13.)
- 11—Who said, “There is a lad here”? (John 6:9.)
- 12—Who said, “Thou art the Christ, the Son of the living God”? (Matt. 16:16.)
- 13—Who said, “God is no respecter of persons”? (Acts 10:34.)
- 14—How many times was Paul shipwrecked? (II Cor. 11:25.)
- 15—On what two occasions did Jesus weep? (Luke 19:41 and John 11:35.)
- 16—In what three languages were the words, “This is the King of the Jews,” written on the cross? (Luke 23:38.)
- 17—To whom was said, “Come over into Macedonia and help us”? (Acts 16:9.)
- 18—In what river was Jesus baptized? (Matt. 3:13.)
- 19—How many foolish virgins took no oil in their lamps? (Matt. 25:2.)
- 20—Whom did Paul call his own son in the faith? (I Tim. 1:2.)

Follow the Bible Question period with verse finding if there is time. Otherwise put it over into the next period.

11:30 The Surprise Period

This may be the best time to begin to find out which features in the school they like best. Get an expression by the uplifted hand. Or tell them you will ask them for it the next day.

A vacation school is not like a public school. There are no assigned lessons. If the weather is hot, the work should not be made too heavy. One reason we like to have the surprise period at 11:30 is because if they have done heavy music work and memory work, they should have an easier time at the close of the morning.

In our schools we find that verse finding receives the largest vote for the most popular feature.

Sometimes we take part of this period to find out who brought the most new pupils. Sometimes we say, "Lay aside all work. Listen to the piano. We'll sing the first verse of several selections as the pianist plays them."

XVIII

SAMPLE PROGRAM—THIRD DAY

8:30 Preliminary Period

(See Chapter 15)

9:00 Opening March and Worship

LINE-UP, Opening March, Doxology, Lord's Prayer, Memory Hymn (First verse, "Faith of Our Fathers"), Scripture. (Select verses recently learned. Give the reference. Have them give the verse.) "America" and Flag Salute. Primaries march out.

Health and Habit Talk

In our larger schools we find that about the third day we begin to detect those who may a little later be inclined to be a trifle disorderly. They do not do it intentionally. Perhaps they have not had proper discipline in the home. They like to "act smart" and "show off." We find it best to nip this tendency at the very start so we say something like this:

We find that in all of our vacation schools almost all of the pupils come for business. Perhaps everyone in this room has come for business. If not, we may find it out before the morning is over. It has never been necessary for us to send a boy or girl home, even though some boy or some girl may sometimes disturb those nearby by whispering or laugh-

ing, or by pinching or shoving. Now to be real frank at the start, I'll tell you what we are going to do. Can you all see this little red chair? We shall put it here in front and have it face the wall. If we find that any boy or girl is not behaving properly, we'll give that person a reserved seat for a half hour. I wonder who is going to be the first one to sit in this chair. I wonder if someone will sit in it to-day or to-morrow. Suppose some visitor, some father or some mother should come here and find a boy sitting here. When we are asked, "Why is that boy there?" we must say, "That boy has not learned to control his hands. He was disturbing another boy so we put him here." Or we may say, "That boy doesn't have as much backbone as the others and he could not control himself."

We find that a hint in advance is much better than a reprimand. We want to help the pupils to develop self-control. This plan helps develop backbone.

9:20 Bible Memory and Unison Work

It may be thought best to-day to drill on the verses found on card No. 1 and card No. 2. Some schools may desire to take up the verses on card No. 3. Sometimes it is a good plan to go over these verses in unison several days before the boys and girls are asked to recite them. Here is card No. 3:

Mark 10:14—Suffer the little children to come unto me, and forbid them not: for of such is the Kingdom of God.

Matthew 25:40—Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

Colossians 3:20—Children, obey your parents in all things: for this is well pleasing unto the Lord.

Proverbs 22:1—A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

Psalms 133:1—Behold, how good and how pleasant it is for brethren to dwell together in unity.

Proverbs 15:1—A soft answer turneth away wrath: but grievous words stir up anger.

Proverbs 21:23—Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

James 1:26—If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

I Corinthians 3:16—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

Matthew 7:12—Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

9:40 The Music Period

Can anyone tell us about the writers of any hymns we have been singing. (Draw them out.) What do you know about the Doxology? (Draw them out.) What is the name of the tune we use with the Doxology? Why is it called "Old Hundred"? That is because it was the tune written to be sung with the one hundred and thirty-fourth Psalm. The Doxology is nearly two hundred and fifty years old. It was written by Thomas Ken for the use of college students. They were to sing it both morning and evening in their rooms. Bishop Ken wrote a Morn-

ing Hymn of fourteen verses and an Evening Hymn of twelve verses. The last verse of each was the verse we now use for the Doxology. When Bishop Ken died he asked that six of the poorest men of the church might carry him to his grave, and that there be no pomp or ceremony. This was done as requested.

10:30 Story Telling and Retelling

If all the Bibles in the world were destroyed and someone came in here and said, "We want these vacation school boys and girls to reproduce the Bible from memory," I wonder how much of the Bible might be reproduced. How much would each of you like to write down from memory?

Suppose someone came here to-day and said, "No boy or girl can leave this room until you have written down perfectly fifty Bible verses from memory." I wonder how many would be able to do it.

There was a time when there were few Bibles in the world. They were chained in our churches. People would line up in a long row to get a chance to read the Bible. There was a time when the Nez Percés Indians wanted the "White Man's Book of Heaven," but no missionary took it to them. Finally the Indians sent four of their number to St. Louis, where General Clark, of the Lewis and Clark Expedition, was living. He could not give them the Bible in the Indian tongue. Two of the Indians died in St. Louis. One died on his way home. The remaining one came back and reported that there was no Book of Heaven for them.

However, the story of the Indians' search for the Book was told in the East. Soon Marcus Whitman and Henry Spalding, with their wives, were on their way to the Pacific Northwest. The Indians' search hastened the day when they received the Gospel (Follow this with retelling.)

11:00 The Bible Period

In line with what we said in the preceding hour about the Bible, we might use at this time the Bible character Ezra, and the boys and girls might discuss Neh. 8: 1-6. This gives us an opportunity to discuss a character not so well known as Daniel and Paul. It also gives us a good geographical setting, because the first chapter of Nehemiah tells about the return from captivity. We are now ready for Bible Questions, No. 3:

- 1—Who were cast into the fiery furnace? (Dan. 3:26.)
- 2—Who was a cunning hunter? (Gen. 25:27.)
- 3—Who made an iron axe head swim? (II Kings 6:6.)
- 4—Who ate grass like an ox? (Dan. 4:33.)
- 5—Who drove furiously? (II Kings 9:20.)
- 6—Who was fed by the ravens? (I Kings 17:4.)
- 7—Who was the leper who came to Elisha? (II Kings 5:9.)
- 8—Who was David's intimate friend? (I Sam. 18:3.)
- 9—Who went to heaven in a chariot of fire? (II Kings 2:11.)
- 10—Who led the Israelites across the Red Sea? (Ex. 14:21.)
- 11—Who led the Israelites across the Jordan? (Josh. 3:7.)
- 12—Who said, "I am slow of speech"? (Ex. 4:10.)
- 13—Who said, "How long halt ye between two opinions"? (I Kings 18:21.)
- 14—Who said, "I will surely go"? (Judges 4:9.)

- 15—Who said, "Give me neither poverty nor riches"? (Prov. 30:1, 8.) 16—Who said, "Escaped with the skin of my teeth"? (Job 19:20.) 17—Who said, "Who is on the Lord's side"? (Ex. 32:26.) 18—What prophet was a herdsman? (Amos 1:1.) 19—In what country was Moses born? (Ex. 2:10.) 20—On what mountain did Moses receive the Ten Commandments? (Ex. 19:20.)

This can be followed by verse finding or a Bible drill on Books of the Bible.

11:30 The Surprise Period

To-day might be a good time for a short written test. Or this period might be given to retelling of stories heard during the preceding days.

XIX

SAMPLE PROGRAM—FOURTH DAY

8:30 Preliminary Period

(See Chapter 15)

9:00 Opening March and Worship

LINE-UP, Opening March, Doxology, Lord's Prayer, Memory Hymns (Take first verse of several familiar hymns), Memory Verses, "America" and Flag Salute. Primaries march out.

Health and Habit Talk

Did you ever hear about the "Four Tiny Disease Germs"? They had an argument. Each one claimed to know how to harm boys and girls who were a little careless. I'll tell you about two of them now and two of them to-morrow morning.

Germ No. 1 said that some boys and girls did not have fresh air each night when they were asleep. He said that he could easily make them weak and ill. He said it was not necessary for him to do much work. All he had to do was to fly around in the air, and when he got into a bedroom where a boy or a girl did not open the window at night and permit plenty of fresh air to come in, he would stay there. Then at night he would fly around and fly around and fly around, and soon he would be breathed into the lungs. He said one of the best ways to break down the health of a boy or girl was

to get into the lungs at night when boys and girls were asleep. Sometimes this germ was fooled. He would get into a bedroom where the window was wide open. He could then do no mischief. He would soon go away and look for a room where some boy or girl was too lazy or too scared to open the window.

Germ No. 2 said he could cause much pain and he could work night and day. His scheme was to find some boy or girl who did not make it a rule to use the toothbrush very carefully both morning and evening. He said that most boys and girls were well taught about the proper care of the teeth, but occasionally he would find a careless or lazy one. He said he found his best opportunity when a person had gone on an all-day picnic and had been eating candy. People who come back from picnics all tired out forget to use the toothbrush in a thorough manner. The germ said that this was his chance to find a nice little lodging place, and soon—very soon—something happens. A boy cries at night. When his mother asks him what the trouble is, the boy says his tooth hurts him. The mother then tells him he must go to the dentist the next day.

9:20 Bible Memory and Unison Work

After spending a little time on the other verses, either in reading them or in reciting them or in having a group recite them, have them read in unison the verses on card No. 4, as follows:

Luke 2:14—Glory to God in the highest, and on earth peace, good-will toward men.

Psalms 126:3—The Lord hath done great things for us; whereof we are glad.

Psalms 125:1—They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.

John 12:32—And I, if I be lifted up from the earth, will draw all men unto me.

Psalms 103:12—As far as the east is from the west, so far hath he removed our transgressions from us.

John 9:4—I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

James 1:22—But be ye doers of the word, and not hearers only, deceiving your own selves.

Matthew 7:21—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

James 4:17—Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

Romans 6:23—The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

9:40 The Music Period

After a short song service have them rest their voices by telling them about “Break Thou the Bread of Life,” somewhat as follows:

Do any of you know of any hymns written by women? Look through the booklet “Choice Hymns” and see. (Among them are, “I Love to Tell the Story,” by Katherine Hankey; “Blessed

Assurance," by Fannie Crosby; "Nearer My God to Thee," by Sarah Flower Adams; "Just As I Am," by Charlotte Elliott; "I Think When I Read," by Jemima Luke, and "Break Thou the Bread of Life," by Mary Lathbury.)

Miss Lathbury's father was a Methodist minister, and so were two of her brothers. She assisted Bishop Vincent in his Sunday-school work when he was secretary of the Methodist Sunday School Union. While still a small girl she wrote short poems, and when she became a woman she wrote a number of hymns, among them being "Day is Dying in the West." She also wrote, "Break Thou the Bread of Life." We shall sing it.

10:30 Story Telling and Retelling

At this time the story of the feeding of the five thousand as given in John 6:1-14 might be told, because it is in line with the hymn which was sung during the music period. If you prefer to use the Bible incident at 11 o'clock, when you may want to discuss Andrew who discovered the lad, then tell in a modified form the story of the Selfish Giant. We have modified it somewhat as follows:

Once there was an old grouch who didn't like boys and girls. He had the biggest house, the finest garden and the loveliest flowers, but he would not let the boys and girls see his flowers. When they looked over the stone wall and admired the blossoms, he told them to move on because those were his flowers and he didn't want anyone to see them. He even built an extra wall on top of the regular wall so that not even the tallest man in town could look over.

But the old grouch was very unhappy. He became ill. One day he said to himself, "I wonder if I have been living the right kind of life. I don't feel good." Just then he opened a book and he read, "Be ye kind one to another." Some birds came to his window. He was about to drive them away. Then he decided to be kind. He fed them. That night he recalled how mean he had been to the boys and girls. He decided to hire some men the next day to remove the stone wall and to make his lovely garden a public park and playground for boys and girls, for their baby brothers and sisters, and for their tired mothers. The boys and girls were made very happy, but we are told that of all the happy people the grouch became the happiest because he had learned to be kind.

11:00 The Bible Period

If you discuss Andrew and the lad, bring out the lesson that Andrew must have been a good chum to the boy, for he knew not only that the lad had a lunch but he knew exactly how many loaves and fishes were in the lunch. Also discuss the unselfishness of the lad. When Andrew said, "There is a lad here with five barley loaves and two small fishes," do you think the lad said, "I'm not going to give up my lunch"?

Then follow with Bible Questions No. 4, as follows:

- 1—Who was a coppersmith? (II Tim. 4:14.)
- 2—Who was a lawyer? (Titus 3:13.)
- 3—Who searched the Scriptures daily? (Acts 17:11.)
- 4—Who was mighty in the Scriptures? (Acts 18:24.)

- 5—Who was Paul's teacher? (Acts 22:3.) 6—Who baptized Jesus? (Matt. 3:13.) 7—Who was called a rock? (Matt. 16:18.) 8—Who was the doubting disciple? (John 20:27.) 9—Who climbed a sycamore tree to see Jesus. (Luke 19:4.) 10—Who came to Jesus by night? (John 3:2.) 11—Who said, "Come and see"? (John 1:46.) 12—Who said, "We would see Jesus"? (John 12:21.) 13—Who said, "What shall I do, Lord"? (Acts 22:10.) 14—Who said, "I must be about my Father's business"? (Luke 2:49.) 15—Who said, "It is good for us to be here"? (Mark 9:5.) 16—Where was Paul born? (Acts 21:39.) 17—What was Paul's trade? (Acts 18:3.) 18—On what island was Paul shipwrecked? (Acts 28:1.) 19—Where were the disciples first called Christians? (Acts 11:26.) 20—To whom did Christ refer when he said, "Go ye and tell that fox"? (Luke 13:32.)

11:30 The Surprise Period

As an example of kindness it might be well to dramatize the story of the Good Samaritan, Luke 10:25-37. Or it might be read and discussed so that they would think about it for a future dramatization. Ask them how many characters they think we might need.

XX

SAMPLE PROGRAM—FIFTH DAY

8:30 Preliminary Period

(See Chapter 15)

9:00 Opening March and Worship

LINE-UP, Opening March, Doxology, Lord's Prayer, Memory Hymns, Memory Scripture Verses, "America" and Flag Salute. Primaries march out.

Since this is Friday morning, we have the program a little different. We give a little more time to the memory drills. Then we compliment the pupils upon their good work for the week. We tell them to pass the word along in their Sunday-school classes that new members can come into the school Monday morning. In some of our schools we have a registration on Friday morning covering the week. This can come later in the morning.

Health and Habit Talk

Yesterday we told you about Germ No. 1, who got into the lungs while a person was sleeping in a poorly ventilated room. We also told you about Germ No. 2, who said he could cause much pain by making his home between two teeth. Now we shall find out what the others said.

Germ No. 3 said that in summer time when it was hot and when people were very thirsty, he found it

his best time to do his evil work. All he had to do was to go swimming in some impure water. Sometimes it was in an old well and sometimes in a stream or pond. He said that careless people who were thirsty often drank impure water because they didn't stop to think. This germ said that he sent many people to the hospital with typhoid fever, and he even said that he had killed many folks, young and old.

Germ No. 4 said he had the laziest job of all, but caught more people than the others. He said he didn't find it necessary to fly around or to find a lodging between the teeth, or even to go swimming in a pool. All he had to do was to do nothing. He could lie on the sidewalk or on the street and when someone stepped on him he would cling to the shoe. Then when he got into a schoolroom he would lie on the floor and soon someone would drop a pencil. He would cling to the point of the pencil and soon, very soon, some absent-minded person would put the pencil into his mouth. That gave Germ No. 4 a good chance to get into the system. Germ No. 4 said it was surprising to know how many fairly intelligent people there were, young and old, who thoughtlessly made this mistake.

9:20 Bible Memory and Unison Work

It may not be best to take up new memory cards to-day because the four cards have given them forty verses, but in order that you may know what verses are given on memory card No. 5 we give it here:

Proverbs 27:1—Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

SAMPLE PROGRAM—FIFTH DAY 111

Isaiah 55:6—Seek ye the Lord while he may be found, call ye upon him while he is near.

Matthew 6:33—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

Matthew 11:28—Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Galatians 6:7—Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

Proverbs 3:5—Trust in the Lord with all thine heart; and lean not unto thine own understanding.

Romans 12:10—Be kindly affectioned one to another with brotherly love; in honour preferring one another.

II Timothy 2:15—Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Exodus 20:12—Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

Ecclesiastes 12:1—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

9:40 *The Music Period*

The music period to-day might be largely a review of the work for the week. Or it might be given over to the music for the pageant if your school has decided to give one.

If you wish to give an account of some hymn, take

"From Greenland's Icy Mountains," and give it thus:

On a Saturday afternoon, back in 1819, Dr. Shipley, an Episcopal clergyman in England, asked his son-in-law, Reginald Heber, to write a missionary hymn which could be sung the next morning when he was to preach a missionary sermon. Mr. Heber retired for a short time and then brought the first three verses to Dr. Shipley, who said it was good. Mr. Heber said, "No, it isn't complete." Then he added that fourth verse, "Waft, waft, ye winds, His story." The entire hymn was sung the next morning. Mr. Heber became Bishop Heber. He went to India, and after doing a great work died of fever in 1826, which was seven years after he wrote this hymn. We shall now sing it.

10:30 Story Telling and Retelling

Part of the story-telling period to-day might be given to this topic, "Of the stories which you have heard this week, which one did you like best, and why?" After they have been given a moment or two to think it over, ask those who have answers to stand up or to come to the platform. Then draw them out. This kind of work gives the story teller an opportunity to know, not only which stories were remembered the best, but why.

If you have time to add a new story, you might want to tell the story of "The Three Wishes" in a modified way, somewhat as follows:

Once upon a time long, long ago, when strangers were not always given a welcome, an angel, tired and weary, knocked at the door of a rich man and asked

to stay all night. The man consulted his wife, but they decided that they did not care to keep him, so the man said, "No, we cannot take you in. See if you cannot stay at the next house." Now the next house was a small one—very small, for the man was poor. When the angel knocked, the poor man went to the door and said, "Come right in." That night the angel was impressed with the lovely home life. The boys and girls said, "Thank you" and "If you please." The family had prayers. The father and mother slept on the floor in order that the stranger might have their bed. The next morning after breakfast, and after the family worship, the angel said, "I am going to give you three wishes and each one will come true." The man consulted with his wife and they said their first wish was that they might always be happy and that they might make others happy. The angel said that was a very good wish. Their second wish was that their children might get a good education and that each one might make good use of it. The angel said that this also was a good wish. The father said he could not think of a third wish. The angel then said, "Would you not like a new house?" and they said, "Yes." Now when they were given a beautiful new house, their neighbours who had been living in the big house became jealous. When they heard that the stranger who had been refused shelter the night before was the one who gave the new and bigger and better house to the poor family, the rich man saddled his horse and followed the stranger. When he overtook him he said, "Come back to my house." But the stranger said, "No, I must be on my way. I

gave you the opportunity last night but you did not care to take me in."

11:00 The Bible Period

As you begin your Bible work to-day, ask them if they can give the names of four or five Old Testament characters who were women. They will mention Ruth, Esther, Sarah, Rebecca, Hannah, Deborah, Queen of Sheba, etc. Then select one of these for your character study, perhaps Ruth because it has its lesson on kindness and can follow the story of "The Three Wishes."

This can be followed with Bible Questions No. 5, as follows:

- 1—Who was the left-handed judge? (Judges 3:15.)
- 2—Who was the first prophetess? (Ex. 15:20.)
- 3—Who had an iron bedstead? (Deut. 3:11.)
- 4—Who was sold for twenty pieces of silver? (Gen. 37:28.)
- 5—Who gave three hundred lamps to three hundred men? (Judges 7:16.)
- 6—Who sent three hundred foxes into a field of corn? (Judges 15:4.)
- 7—Who had a coat of many colours? (Gen. 37:3.)
- 8—Who was the weeping prophet? (Jer. 9:1.)
- 9—Who were the two spies who brought back a good report? (Num. 14:7.)
- 10—Who was the first murderer? (Gen. 4:8.)
- 11—Who sold his birthright? (Gen. 25:31.)
- 12—Who was asked to sacrifice his son? (Gen. 22:2.)
- 13—Who was turned into a pillar of salt? (Gen. 19:26.)
- 14—Who said, "If I perish, I perish"? (Esther 4:16.)
- 15—Who said, "Choose you this day whom ye will serve"? (Josh. 24:15.)
- 16—Who said, "The half was not told me"? (I Kings

10:7.) 17—Who said, “I know that my Redeemer liveth”? (Job 19:25.) 18—What judge was a woman? (Judges 4:4.) 19—Whose wife was Keturah? (Gen. 25:1.) 20—How many times did the Israelites march around Jericho? (Josh. 6:3, 4.)

The verse finding might come next, unless you wish to put it in the next period.

11:30 The Surprise Period

Friday morning is a good time to have a short written test on “One of My Favourite Bible Characters, and Why,” because it gives the leader two or three days to look over the papers before the school meets again on Monday. If this period is taken up with drill work, verse finding, pageantry and music, it might be best to assign that topic, “One of My Favourite Bible Characters, and Why,” for a paper to be handed in on Monday morning. We usually say, “Write one page only. Write your name at the top. Do your work neatly and have your spelling correct.” Some day during the surprise hour it would not be a bad idea to test them on the spelling of ten or twenty Bible characters.

XXI

THE PLACE OF MEETING

IF you had your choice between holding your vacation school in a well-equipped school building or in a poorly equipped church, which would you take?"

This question was asked in the Daily Vacation Bible School Conference held in connection with the International Sunday School Convention in Kansas City. A vacation school leader from Philadelphia said, "I would take the church every time." Not all in that conference agreed with him. Our answer would have been, "It depends."

In the East, where many large, well-equipped stone churches are idle or nearly idle during July and August, we would, by all means, use the church. In the West in some of our over-churched towns where the public-school building is the best building in the place, we would be inclined to consider the use of the school building, provided the enterprising school board said, "You are welcome to it."

We have conducted vacation schools in churches, school buildings, halls and Masonic Temples. Our general rule is, "Get the best building you can for the sake of the children." The best one may not be the largest or the finest, but the best suited for the three-hour session.

Important Considerations

There are many things to consider in selecting the building. Not only do we want pianos, chairs, blackboards, tables and song books, but we must consider the ventilation, the playground, the drinking water, and the lavatory facilities. In some churches the auditorium is so dark (because of the stained-glass windows) that artificial light is needed in July and August. In some basements the windows are so small that it is necessary to use artificial light all morning. The public-school building is well lighted and well ventilated.

The recreation period each day is an important part of the school. A public-school playground is a great convenience. Some churches have no near-by vacant lots. The only playground is the street. When the school is large and the intermission is short, the problem of drinking water is a big one. Most public-school buildings have water fountains. In some churches the pupils must line up in the kitchen in a dark corner of the basement. Think twice before you turn down a public-school building.

An Illustration

Last June we were asked to assist in a community vacation school in a small town which had three churches. Two of the churches were much interested in vacation schools, but no church building seemed adequate because of lack of room, poor ventilation, no drinking water and no playground. The members of the school board were asked if the High-school building could be used. They readily consented because it meant no extra expense for

heat and light. The boys and girls came together for vacation school in the best building in the town. They had the use of separate rooms, good blackboards, pianos, playgrounds, gymnasium, drinking water and lavatories. We considered the condition ideal. That vacation school drew boys and girls who would not be so readily drawn to a vacation school in one of the churches.

One of the main arguments for the use of the church building is that you get those who are not attending Sunday School to come to your church. This may be an argument in the thickly populated sections of a large city, but in the average small town we consider it best to put the interest of the child first. The main question is not, "How can this vacation school pull more boys and girls into our Sunday School?" but "How can this school do the most good to the most boys and girls under the most ideal conditions?"

The Child in the Midst

Years ago Christ put the child in the midst. It has taken the church a long time to see that picture. The average church building was not constructed for the purpose of religious instruction, but for preaching. The average Sunday School is meagerly supported and poorly equipped. The average superintendent must go down into his pocket, almost weekly, to provide something for his school which the church officials should have provided long ago. We cannot change our church buildings in a day, but we can look about us and see what arrangement can be made

to give the boys and girls the best rooms possible during a vacation school session.

In our book on "The Community Daily Vacation Bible School" we said that when several churches co-operate to conduct a community school and the sessions are to be held in churches, it is best to put the Primary people in one church and the Juniors in another. Some community schools use four churches so that Beginners, Primaries, Juniors and Intermediates can each have the exclusive use of a church.

XXII

FOLLOW-UP WORK

THE Final Pageant or Public Program does not end the vacation school. The results should be conserved. One of these is to see that those who do not attend any Sunday School are invited by some pupil to some near-by school. Or the cards can be turned over to the pastor or superintendent whose school is in the vicinity where the pupil lives.

There should also be a permanent record of the enrollment for use the next year. Those who attended this season should be given special invitations to come into the school the next summer. They are the ones who will be the most ready to invite others and to be on hand on time at the opening hour.

But there is still another type of Follow-up work. The good work in music, Bible drills, verse finding, dramatization and story telling should be continued during the year. Sometimes it can be done in the Junior Endeavor or Junior League. Sometimes a Junior Choir can meet at stated intervals. Sometimes a Junior Church can be organized. Sometimes there can be occasional verse-finding contests between schools or between classes or departments. This was done in one city with good results. The verse-finding contests were held on a Sunday afternoon, usually on the first Sunday of the month. The

program included music, memory work and story telling.

The Longer Session

Those who believe that the time has come for a longer Sunday-school session can demonstrate it by the help of vacation school boys and girls. We know of several Sunday Schools which, thanks to the devotion of the vacation school boys and girls, now have memory work, music, Bible drills, verse finding and dramatization at 9 A. M. on Sunday. The regular school session does not begin until 9:45. We know of one school which induced the pupils to come early by having those who arrived first sign their names in a little note-book, giving the time of arrival. One Sunday a fairly large group came at 9 A. M. The next Sunday several came at 8:30, and the next Sunday they came at 8 A. M. They wanted to show their leaders that they had enough backbone to get up early on Sunday morning and be among the first to arrive.

Using the Key Workers

In a vacation school where older boys and girls attend in large numbers there are several who have the ability to lead. These should be encouraged to assume responsibility in the local school. Sometimes they can be induced to enter a Leadership Training Class. The wideawake vacation school leader will tell the pastor or superintendent about these promising young people. And from time to time as he meets them he may enquire into their work in the Sunday School. One day a vacation school boy said he was getting tired of his Sunday School because he

had no regular teacher. He threatened to quit. The vacation school leader asked him if that is what he learned in vacation school—to become a “quitter.” The boy immediately asked, “Well, what would you do? There is no fun in going to a Sunday School when you have no teacher.” The leader said, “Do you go to Sunday School for fun? Is that your main purpose?” The result of the conference was that the boy went to the superintendent and told him his problem in a manly manner. The boy and the superintendent, working together, soon found a good teacher.

In a number of cases we have found that former vacation school members have become very successful Sunday-school officers and teachers. Many of those who were thirteen years of age five years ago and who are now eighteen years of age are in college and university. Some have frankly said that it was in the vacation school that they made up their minds they would go through college if it was necessary to earn every dollar.

Going to College

This brings up another topic. If a vacation school holds high ideals before the boy and girl, such as making them determine to go to college, why not keep in touch with them as they are in High School or as they graduate, that encouragement might be given them to stay by those resolutions.

There is even a greater Follow-up opportunity. Some boys and girls, as they learn about the Bible characters and as they hear the missionary stories, quietly decide that some day, if the way opens up,

they shall give themselves to religious or missionary work. When such decisions are made, the pastor should be informed. During the year he can delegate such responsibilities to those people so that they will continue to grow in the same direction, and when they go to college they will be among the first to join the student volunteers.

The Week Day Religious School

The vacation school can be the entering wedge for the Week Day School of Religion. Those who have received training in a vacation school might be the nucleus for the classes in Week Day Religious instruction. If such a school is contemplated, where is there a better opportunity of putting it across than in the vacation school? A leader might say to the boys and girls when the vacation school is still running, "How many of you believe enough in this work that you are willing to see it continued by having week day classes on a Wednesday afternoon or a Thursday afternoon in the church?" The vacation school may be the forerunner of the Week Day Church School in many a community.

XXIII

BIBLIOGRAPHY

THE last chapter in "The Community Daily Vacation Bible School" contained a Bibliography by subjects such as Bible, Dramatization, Music, Handwork, Habit Talks, Games, Kindergarten, Primary and Story Telling.

In order that our workers may know which publishing houses are furnishing considerable vacation school material, and in order that they may know what courses each one is putting out, we shall arrange the Bibliography by Publishing Houses. Some of these books are for vacation schools and some for week day schools of religion. Of course, these prices are subject to change.

Abingdon Press (Methodist Book Concern), 150 Fifth Avenue, New York:

"The Bible in Graded Story." Baker and Baker. Four volumes for children from four to twelve years of age. Vol. I, 75c.; Vol. II, \$1.00; Vols. III and IV, not out, \$1.50.

"The Beginner's Book in Religion." Baker. \$1.75.

"A First Primary Book in Religion." Colson. Lessons from the Bible and other stories, accompanied by handwork, dramatizations, marches, songs and prayers. \$1.75.

"A Second Primary Book in Religion." Colson.
\$2.00.

"Followers of the Marked Trail." Frayser. Stories of the great men and women of Hebrew history, closing with Jesus, the great "trail maker." \$1.25.

"The Rules of the Game." Lambertson. For Junior boys and girls. Seeks to connect religion with everyday living through the use of Bible and other stories. \$1.25.

"A Travelbook for Juniors." Hanson. Tells of peoples, places and events of Bible times. \$1.25.

"The Geography of Bible Lands." Crosby. \$1.75.

"Life and Times of Jesus." Grant. \$1.25.

"Songs for the Little Child." Baker. \$1.00.

"A First Book in Hymns and Worship." Thomas. Graded hymns and songs for children from six to twelve years of age. \$1.25.

"The Vacation Religious Day School." Stafford. A manual of principles and programs. \$1.00.

"Citizen, Jr." Espey. Applies teachings of religion to daily life. \$1.25.

The Westminster Press (Presbyterian Board of Publication), Witherspoon Bldg., Philadelphia, Pa.:

"A Handbook of the Daily Vacation Bible School." 50c.

Kindergarten—"Listening to Our Heavenly Father." Towne. 75c.

Primary—"Stories Jesus Told." Squires and Squires. 75c.

Junior—"The Life of Jesus and How We Are to Live." Jackson. 50c.

Intermediate—"Early Heroes of the Faith." Jackson. 50c.

"Manual of Craft Work." Arnold. \$1.00. Supplement (1922). Arnold and Reiner. 60c.

"Sunday School Builders." Somerndike. 75c.

The Judson Press (The American Baptist Publication Society), 1701 Chestnut Street, Philadelphia, Pa.:

Beginners—First Year: "Getting Acquainted With the Heavenly Father." 75c. Second Year: "Gifts From Our Heavenly Father." 75c.

Primary—First Year: "Stepping-Stones in Life." 75c. Second Year: "The Bible and the Child." 75c.

Junior—First Year: "Meeting the Test." 75c. Second Year: "Dan of Nazareth." 75c.

Vacation School Manuals—"How to Conduct a Church Vacation School." Gage. \$1.50. "Church Vacation School Handbook." 35c.

Pilgrim Press (The Congregational Publishing Society), 14 Beacon Street, Boston, Mass.:

"Good American Vacation Lessons." Danielson. \$1.00.

"The Mayflower Program Book." Perkins and Danielson. Twenty-six complete programs of stories, songs and games for week-day course for Primary children. \$2.00.

"The Second Year Mayflower Program Book." Perkins and Danielson. \$2.00.

"The Junior Citizen." Manuel. \$1.60.

*Fleming H. Revell Company, 158 Fifth Avenue,
New York City:*

"The Community Daily Vacation Bible School." Knapp. \$1.00.

"Children's Story Sermons." Kerr. \$1.25.

"Children's Missionary Story Sermons." Kerr. \$1.25.

"Tell Me a True Story." Stewart. Tales of Bible Heroes. \$1.75.

"Fifty Missionary Heroes Every Girl and Boy Should Know." Johnston. \$1.25.

"A Child's Ramble Through the Bible." Falconer. \$1.25.

"The Children's Year." Bowie. \$1.25.

"Five Minutes with the Boys' and Girls' Congregation." Walker. \$1.25.

"Bible Manners and Customs." Mackie. \$1.00.

International Association of Daily Vacation Bible Schools, 90 Bible House, New York City:

"The Manual of Hymns, Songs, Marches and Chords." \$1.50.

"Manual of Graded Bible Courses and Health and Habit Talks." \$1.50.

"Handcraft Manual." 75c.

"Life Stories from the Old and New Testament." \$1.00.

*Geo. H. Doran Company, 244 Madison Avenue,
New York City:*

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"Dramatized Missionary Stories." Russell. \$1.00.

"The Book of Missionary Heroes." Mathews.
\$1.50.

"Missionary Stories for Little Folks." Applegarth. Primary, \$1.50; Junior, \$1.50.

The Standard Publishing Company, Cincinnati, Ohio, and the Christian Board of Publication, St. Louis, Mo., each publish departmental books and booklets. Write them for price list.

The University of Chicago Press, Chicago, Ill.:
"The Dramatization of Bible Stories." Miller.
\$1.25.

"Handwork in Religious Education." \$1.25.

Since the above has been put in print we find that the International Association of Daily Vacation Bible Schools, 90 Bible House, New York City, has prepared a list of text-books published by the various houses. This list will no doubt be revised frequently so as to be kept up-to-date. Write for it.

A booklet, "Thirty Character Building Stories," is published by the Sunday School Supply House, Peyton Bldg., Spokane, Wash. These stories can be used for Health and Habit talks. 30c.

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